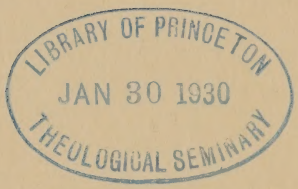
The MISSIONARY EDUCATION of INTERMEDIATES

Mabel Gardner Kerschner



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THE MISSIONARY EDUCATION OF INTERMEDIATES

The Leader's Handbook Series

PRINCIPLES AND METHODS OF MISSIONARY EDUCATION

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The MISSIONARY EDUCATION *of* INTERMEDIATES

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AUTHOR OF "YOUNG JAPAN," "YOUNG CHINA," ETC.

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
NEW YORK

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To
MY MOTHER

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I

THE INTERMEDIATE

O great God, O great God,
Who am I—who am I?

With these words of introspection an adolescent girl ended her poem which expressed the "fierce silent cry" of her innermost being.

One can imagine a classification expert answering her query glibly, "You are an adolescent. During the week, in your school life, you are a junior high school girl; on Sunday, in the church school, you are an intermediate; and you are somewhere between twelve and fifteen years of age." But this superficial blanket reply, in terms of years and age-grouping, does not answer the real question. To answer it takes more than a few words or even a whole book, for it requires a thorough understanding of the whole physical, mental, and emotional nature of an adolescent, of his inner forces, currents, and urges.

For too long we have not seriously attempted to understand him; we have made no thought-out provision for him in our educational programs. Someone has given to these years the descriptive title, "the neglected years." The experience of a thirteen-year-old girl, in attendance at a summer school at Northfield, would seem to support this opinion.

When asked by her father how she liked the school she replied, "Pretty well; only I feel so funny. Everybody is talking about children and adults, and I don't know whether I'm a child or an adult." What was she? Nobody had provided for this in-between period and made a rightful place for her. And the term we do use when we begin to think and provide for these years—intermediate—expresses the lack of adequate, definite knowledge which most people have about these early adolescents.

This period has also been called "the difficult age." This is not true to fact either. Successful leaders of intermediates testify that the intermediate is not difficult to work with if you understand him. But the difficulty comes in understanding him. To begin with, there are no two intermediates exactly alike. Nature, which abhors uniformity, expresses her love of variety strongly when she creates adolescents. There is probably no other age that presents so much diversity. And the difficulty only increases when we observe the lack of consistency and uniformity in any individual adolescent—he seems to be many different persons. These and other facts make it clear that each leader must know his own group, study the individuals in it, and discover their problems, needs, and interests. Of no age is the statement more true, "A boy or girl is an individual first and a given age second, and it is as an individual with his abilities and disabilities that he has first claim to our attention."

But the situation cannot be dismissed in this way. Even though the study of age-groups, of their particular needs and problems, can never be made a substitute for the study of the individual, it will continue to be a necessity as long as our church schools and societies are organized on the age-group basis. To work with, to understand, and to help the intermediate, we must know intermediates.

Some find that reading a book like *Penrod* or *Tom Sawyer* helps them to catch the mind and spirit of youth. Biographies, and especially autobiographies, of men and women who can look back and analyze their own early years, are invaluable aids. Books on psychology help to clarify the problem. But most leaders testify that nothing helps so much in the understanding of the members of their own group as a study and evaluation of the creative expressions of adolescents themselves—their essays, poems, drawings, diaries, autobiographical sketches, their casual remarks and unpremeditated comments. Here they hold up the mirror to their nature. Here they give free expression to their real inner states, their thoughts, their feelings, and impulses. The following brief glimpses of adolescent boys and girls—all that this short manual will permit—are recorded in the hope that they will show the intermediate age as one that is fascinating to work with because it offers variety, challenge, and limitless creative power. May more intermediate leaders come to feel as did one who, when asked what age-group she taught, replied

enthusiastically, "Thirteen-year-old girls—that interesting age!"

A Modern Girl "Reminisces." The teens are what they always have been, the "sloppiest period" in one's development. It is a period of extremes. I remember spending most of my time being either convulsed with giggles or on the crest of some great emotional feeling that had to do with any number of things, such as a sorority meeting, basketball game, a crusade for better school spirit, or angry with some boy for being a bit too fresh with me.

It was a particularly thrilling time. Every day had occasion for great fun, excitement or disappointment. Most things assumed an importance that was overwhelming and far beyond their worth. A suggestion of this is to be found in the way youth uses adjectives —adorable, divine, wonderful, and so on. Everything is expressed in superlatives.

The spirit of thrill, of ecstasy, of intense reality and overemphasis of happenings, physical and mental, went into the religious feelings of these years, too. Often I wonder if I shall ever again acquire the sense of the unmysterious reality of God that was with me during this period.

Intellectual doubts had no part in my existence. In fact, I took it for granted that the minister of our church was perfect in thought, word, and deed. There was not a possibility that he could say anything wrong in his sermon, any Sunday. The position he chose to take in any of the controversies of the day, civic, social or religious, was governed by direct command from God and was quite all right, so far as I was concerned.

It was the same idea exactly that made me know with certainty that *my* school and *my* class were the only ones worth considering. Not that I was not a "good sport" according to the traditional definition of the term. If the other side won, I smiled with the rest and congratulated the winners. But I was quite sure

that there had been some slip or mistake on the part of my side.

As I remember it, this state of complete confidence in the infallibility of my side or my particular God lasted until I was about seventeen. There was much in the idea that was fine, in spite of its naïveté and comparative blindness. It was then that I learned the groundwork of loyalty. And it was then that I learned to include enthusiasm and obedience to something bigger than myself in the rules of life.

My religious life before going to boarding-school was very definite. It included many meetings of one sort or another, particularly the Christian Endeavor, missionary society, and all the other activities that could possibly be thought of by well-wishing and ardent grown-ups. In the summer I taught the Sunday school at the little church near our country place, and felt extremely virtuous doing it. I was laughed at and teased about it often, but I felt a sense of duty and it had to be satisfied.

At one time I was firmly decided to be a missionary. I have wondered since whether these activities and ideas were a waste of time or whether I am very glad to have had this experience of youthful enthusiasm and ardor as a part of my background. Most of the orthodoxy of it has had to be torn down, but habits were formed and a spiritual growth begun that cannot be denied.

In those days Christ was a person real enough to me to seem like a familiar friend. In fact, I had dreams about him as pictured by the early Italian painters, and talked about him most familiarly.

Praying was the easiest thing I did at that age. I know now that it was automatic to a great extent. Yet I talked to God or to Christ every day with the most amazing naturalness.

Life and the eternal questions of what was behind and what was ahead, the conflict of science and religion, meant nothing to me. It was all very simple, and those questions were all answered in the Bible, so

why bother even to think about them? I do not remember considering them even to that extent. Probably I took them for granted.[1]

A Philosopher Looks Back. In the fascinating autobiographical sketch of a boy's religion, *Finding the Trail of Life,*[2] the author, Rufus M. Jones, describes and evaluates his early adolescent years:

I meant to be good. I knew I ought to be. But spite of everything, I was forever finding myself in the wrong path. No day in that little life of mine was without its pangs, and many of them gave me a real terror. The casual visitor put me down as a model boy, but in reality I was a typical sinner. I did precisely the things I ought not to do. I can plainly remember walking straight ahead in a sinful course with every string of my conscience pulling at my heart to pull me back. . . .

I am glad that I was human and had to learn by experience, by trial and error, by the collision of lower and higher forces, until I got "organized" and formed within a set of governing habits which were dependable. The process is a slow one, and the period is a perilous time. I had a great battle on; I was not depraved, but I was loaded with energy, vivacity, and what we now call urges. I was not vicious, but I was crude and unformed. . . .

I was forever engaged in a battle of moral issues. Sometimes I lost and sometimes I won. Sometimes the issue was a trivial one and sometimes it was momentous. . . . When he was a boy on the frontier, going through a similar struggle, Abraham Lincoln wrote on his home-made arithmetic this verse:

[1] From *Youth Searching: The Spiritual Autobiography of a Modern Girl,* by B. B. T. Womans Press. By permission.

[2] Copyright by the Macmillan Company, New York. Reprinted by permission.

Abraham Lincoln, his book and pen:
He will be good, but God knows when.

I know precisely how he felt. There was something unmistakably pushing him toward goodness, and there was always an undertow that drew mightily in the opposite direction. . . . How little one knows what goes on deep within the heart, or how sensitive the soul may be when the acts indicate only a hardened nature! At no period of life have I more earnestly longed to be good than in the dark days of the growing self-will when I seemed the worst. . . . Nobody understood me any more, but the worst of it was that I did not in the least understand myself. . . . I never talked with anyone about my troubles, and I do not believe that those nearest me realized that I was having a crisis.

Of these backward glimpses, Dr. Jones comments:

It probably seems more somber than it really was. It has been necessary to touch the deeper moments, to catch the crucial experiences. It may give the impression that I was not the ordinary, rollicking, healthy boy, but a child who lived apart and dwelt excessively on what was going on within. This would be a totally wrong impression and would spoil my story. I was never thought of by the neighbors as a "good boy." They saw in me the incarnation of the country boy—reckless, stormy, fun-loving, a natural product of the lake and the woods, as free as a bird and as devoid of conscience pricks as any animal. "What will he make?" was the frequent query. I have told my inner side because I believe it is not extraordinary, but a somewhat common experience. Boys are much deeper, much better, than even their mothers know, and down below what they show and what they say, is a center of life which never is wholly silent. If their friends knew how to reach it there would be more good men in the world than there are.

The fact that Dr. Jones' boyhood was spent in an earlier generation, in a quiet community as compared with the hurly-burly life of today, with its modern temptations of materialism, cheap movies, organized banditry, and so on, does not fundamentally change his analysis of the primary urges of adolescence—the strong desire to do right, and the stronger, uncanny urge to do wrong; the keen consciousness of struggle, stress, and turmoil; a tormenting sense of an utter lack of organization; secretiveness about the deepest thoughts and impulses; and timidity and fear of the misunderstanding and taunts of adults.

Adolescents Speak for Themselves.

All youth am I,
And crying out to thee—
My mind one seething mass of unformed power,
A mighty thing!
Take me, O my teacher, hurry take me,
And shape this teeming brain
In ways that are the greatest.
—*By an adolescent girl to a teacher.*

Another adolescent revealed herself in a painting—a dimly drawn figure under the sea, with a red tree of life on either side. It was a true portrayal of her confused self, of the gropings of her unfolded life—a girl under the sea—and could not have been drawn at any other period in her life.

A parent who was disturbed over a bit of particularly offensive behavior on the part of his adolescent son, asked him the futile question so com-

mon to helpless adults, "John, what is the matter with you?" Like a flash John turned, and with a mixture of anger and bewilderment shouted back defiantly, "I'll give you five dollars if you'll tell me."

Throughout this book numerous statements and comments of adolescents will be cited to clarify specific problems of method; more will not be given here. These few have been chosen to bring out the confusion, turmoil, lack of organization, and the craving for understanding and guidance in the early adolescent years.

While there are moments and situations in which intermediates demand the right of independence and self-assertion, there is probably no period of development when the desire for guidance is so great, and yet so carefully concealed. Herein lies part of the explanation of the crush, which is so common during these years. "You are my ideal!" What leader of adolescents has not received his full share of notes and letters with this familiar message! The adolescent's crush is simply his means of seeking guidance, of finding some organizing factor for his conflicting desires, of discovering a pattern for his behavior. Much has been written about the unwholesome effects of a crush. Every leader realizes his responsibility to help boys and girls to pass quickly through the temporary stage of following another pattern to the higher stage when he determines to weave his own, and to be his own best self.

The poem on page 8 was written and dedicated to

a teacher on whom the girl had a crush, and to whom she was looking for guidance at a time when her family misunderstood her, laughed at her poetry and expressed doubt in her final attainment of anything like stability. Boys and girls flee from those who laugh or scorn or criticize. As in the case of this girl, adolescents under similar circumstances seek the guidance of those who will respect and try to understand them in their struggle to try to find themselves. Such persons have limitless influence. Dr. Jones testifies to this when he pays high tribute in these words to an aunt whose understanding during his unstable years was of inestimable value: "She understood me like a book and revealed to me my better self, and fired me with high resolves to be the thing I meant."

Leaders Compare Notes on Adolescents. While leaders agree that no two adolescents are alike and that there is no such thing as an average adolescent, they usually qualify their statements by adding that there are certain tendencies that do bob up quite consistently during the early adolescent years. There is the indisputable fact that at this time the boy and the girl enters a new world physically, and the physical disturbances of these years are reflected in their emotional life, producing storm and stress. E. Leigh Mudge describes adolescence as a "whirlpool, a maelstrom of shifting swiveling impulses." [1] This explains in part why the adolescent is such a bundle

[1] *Varieties of Adolescent Experience.*

of inconsistencies. He asserts his independence, yet he secretly seeks guidance and help; he thinks he knows everything, yet he is sensitive and timid; he is supremely interested in himself, yet altruism is at high tide; he has exalted moments of courage when he craves heroic adventure, at other times he is filled with overpowering fears; one moment he craves solitude and seclusion, again his social urge makes him seek companionship and friendships; at times he is on the heights, filled with enthusiasm, at other times he is in the depths, devoid of interests. Mentally, too, he enters a new world. His creative powers are developing; he thinks more for himself. Even his imaginative powers take on a creative aspect in the form of daydreaming. With it all there is a constant hunger to find himself in the drama of life, to find the trail. Out of this primal urge arises the desire to enlarge his social contacts, to be with others, to join groups—to seek group activity.

Dr. Theodora M. Whitley, in an article on "Religious Development in Adolescence,"[1] emphasizes this tendency and points out its significance for the religious life. Of the early adolescent period she says:

> Between twelve and fourteen may come a desire to join some organization, membership in which carries with it an ideal of heroic endeavor, of worth-while group activity. This indicates a merging of the growing self into a larger group self with more consciously

[1] In *Child Study* for October, 1927.

formulated principles of conduct than has heretofore been possible. The gang, the club, the Christian Endeavor society, the Scout organizations, the church, may be the group toward which the young adolescent is drawn. The ceremonies accompanying initiation, the tests of fitness for membership, the pledges which are given and exchanged, all serve to intensify this integration of the principal self with a social group devoted to some purpose. True, the externals may capture the fancy and seem to the observer more potent than this purpose. The boy pictures himself a swaggering lawbreaker or a knight errant. The girl is charmed by the dream picture of herself in special costume as martyr, as nun, and in the resulting drama the urge that originally brought it about is lost sight of.

Of special interest to leaders of intermediates is Dr. Whitley's appraisal of this dominant impulse of early adolescents to join groups and to widen their social contacts. Is it not in this urge that we find the greatest challenge that the intermediate makes to the church—to provide adequate opportunities for wholesome, satisfying group life? The boy or girl who has had contact with the church in the earlier years wants to join its fellowship now. But this is not enough. The early adolescent craves membership in the smaller, more intimate groups which can furnish not only an outlet to his muscle twinges for activity, but can call forth his best impulses—his loyalty, courage, self-abandon, and altruism. What can provide better opportunity for this than adequately planned world friendship activities in the missionary organization or church school class? Here can be provided not only the opportunity for

membership in an organization and countless and ever-increasing personal contacts with boys and girls in other lands, in other social and cultural groups, but also, through service enterprises, challenging outlets to the urgent desire for adventuresome activity. Stories by and about missionaries can utilize the native impulse for adventure, heroic deeds, achievement and travel. Dramatizations can furnish a degree of participation in adventuresome and heroic episodes. Play gives outlet to the muscle hunger for activity, permits the merging of the adolescent's self with the larger group self, and goes a long way toward the development of standards of fairness, cooperation, and respect for the rights of others. Carefully planned worship programs can furnish opportunities for the adolescent not only to merge his growing self into the larger group self, but to think his self into that Power outside himself, until he comes to have genuine fellowship with a Spirit that is wisdom and love, to share life with a God who cares for him in his struggle to achieve a finer self, and to be a cooperator with him in the creative enterprises of a spiritual universe.

An Adolescent Looks at Missions. "My class is not interested in missions!" is the frequent comment of leaders of adolescent groups. One leader had the courage to ask her group why. And one girl with like courage replied: "We're not opposed to missions. We're just not interested in the things you call missions. Now if you'd ask us to help at some settle-

ment, we'd love it. But you don't call that missionary work." Further questioning brought out the fact that this group had come to think of missions in the terms of extra meetings which they felt compelled to attend; of programs which did not interest them, partly because they had no share or responsibility in making them; and of giving to their church's apportionments which they did not understand. Furthermore they had come to associate missions with either mission bands or women's missionary societies; so they interpreted missions as something for children or older women.

Is there not a large measure of truth in their contention? Have we not given youth study books, talks and dry facts, when what they wanted was life, activity, vital experiences, real contacts, and a chance to lose themselves in altruistic enterprises? Has not our missionary education failed frequently because we did not begin with our boys' and girls' own interests? Have we not made missions too remote from their experiences and dealt too exclusively with far-away people, without sufficient recognition that all the social service work of the church is missionary work, that missions are not "home" and "foreign," but one big adventure of world friendliness and helpfulness, and that in meeting local and community needs we are preparing ourselves to meet world needs? And have we not at times pigeonholed missionary education into detached, uncorrelated organizations, and neglected to make it a

recognized, vital part of every religious education curriculum?

It is altogether possible that part of our problem of interesting young people in missions will be solved when we give missionary education its rightful place as an integral part of religious education, when we recognize that every lesson or activity that fosters brotherliness, helpfulness, respect for others, and the desire to share our best gifts, is in very truth a missionary lesson or enterprise. Will not such an attitude reveal to our boys and girls that missions is not a thing apart, solely for children's mission bands and women's missionary societies? The adolescent wants to put away anything that savors of childhood; he wants to be a man. If missions is going to appeal to him, he must see it as a challenging concern that belongs to grown-ups. The intermediate is just joining the church, and has a growing desire to take his full share in its work.

In this chapter some of the problems that intermediate leaders face have been presented. Not all of these problems will be found in any one intermediate or in any one group of intermediates. But they do arise frequently in work with this age. No attempt has been made to give a complete summary of the problems or to offer any definite solutions. This we leave for the remaining chapters where we will consider more fully actual situations and possible methods of procedure.

Suggested Further Reading

Coe, George A. *What Ails Our Youth?* Charles Scribner's Sons, New York. 1924. $1.00.

Hartshorne, Hugh. *Childhood and Character.* Methodist Book Concern, New York. $2.00.

Hollingworth, Leta A. *Psychology of the Adolescent.* D. Appleton and Co., New York. 1928. $2.50.

Mearns, Hughes. *Creative Youth.* Doubleday, Doran & Co., Garden City, N. Y. $2.50.

Mudge, E. Leigh. *Varieties of Adolescent Experience.* Century Co., New York. 1926. $1.25.

Pechstein, L. A. and McGregor, A. L. *Psychology of the Junior High School Pupil.* Houghton Mifflin Co., Boston. $2.00.

Symonds, Percival, M. *The Nature of Conduct.* Macmillan Co., New York. 1928. $1.90.

Thrasher, F. M. *The Gang.* University of Chicago Press, Chicago. 1927. $3.

Van Waters, Miriam. *Youth in Conflict.* New Republic, New York. $1.00.

A helpful list of books which portray adolescents may be found in an article, "Youth on the Bookshelf," in the *Nation* for June 12, 1929.

II

LEARNING THROUGH FRIENDLY CONTACTS

The Best Teacher. "Oh, that's easy," was a boy's first response to a sleight-of-hand trick. But his face fell when with great confidence he tried to do it and found he couldn't. "How does it go?" impatiently asked a Girl Scout who thought it was easy to tie a sailor's knot until she attempted to do it herself. "I thought I knew how, but I guess I don't," was the conclusion of the girl who couldn't do the intricate crochet stitch on her first attempt. These are simple everyday illustrations of the old adage that experience is the best teacher. We can't be sure we can do a thing until we have actually done it.

This age-old truth applies just as surely in the realm of human relationships. "That girl on the team! I can't stand her and I don't want to play with her." "Do you know her?" was the coach's reply to Evelyn's remark. "No, and I don't want to." But the coach kept "that girl" on the team. At the end of the season's work the coach remarked casually to Evelyn, "You and Jane have gotten along so well together this year." "Oh, Jane's a brick."

"No, we don't want a Chinese girl in our sorority," was the attitude of the majority. But the Chinese girl continued to receive invitations from her friends to the sorority's social functions. Gradually the re-

marks took on a new character. "Isn't she gracious?" "Hasn't she charming manners?" "Wouldn't it be nice to have a sorority sister out in China?" Experience had changed their attitudes.

The following accounts reported by students who have tried to analyze how their attitudes toward those of other races were changed also testify to the value of experience.

In my high school days there was a Chinese boy in one of my classes. He was a very likable chap indeed, with a very engaging smile. Joey, as he was called, had many friends in the school, and once when he was very ill in the hospital the teacher left the class to visit him, which showed that they were friends, too. This boy taught me many pleasant things about China, and now when I think of the Chinese I like them.

When I was a boy of five my father had a watermelon patch in a fertile section of southern California. Daily melons were being stolen. One evening father hid in the patch in order to catch the thief. Shortly after sunset two Russian men, with a sack each, came to the patch and began picking melons. They were apprehended. After that experience I looked with prejudice upon all Russians, placing them in a common category with all thieves and vandals. It was during my four years in high school that I came into daily contact with several Russian chaps of my age. In the classroom, on the athletic field, and at many a social event I found these Russian fellows on a par with the balance of the school folk. They were honest and straightforward, studious, and of good deportment. Thereupon I revised my attitude.

In these incidents we see that it was experience that developed fears, suspicions, hatreds; and that

new experiences, happy and pleasant, changed these attitudes.

While playing the true-game, one friend admitted to the other, "I hated you before I knew you." "And I you," was the reply. Is this not a parable of all social, racial, and international relationships? Learning to know one another, fellowshipping and working together for common causes, experiencing the good that is in another, will change hatred and prejudice into friendship and understanding. Will not actual experiences of friendships with those of other races break down barriers of fear and misunderstanding, and lead into that way of brotherhood which is the supreme purpose of all missionary education with intermediates?

The Real Curriculum. A mother of limited opportunity attended a community mothers' club. She came back kindled by a new enthusiasm, eager to tell her neighbor about it. "Learnin' ain't what you and I thought it was at all. It ain't only what our boys and girls learn out of books and in school, but what you and I do at home," was her way of explaining what the speaker had said. She had caught a glimpse of the great truth that learning includes all the child's [1] experiences in the home, in the school, on the playground, in the church; that it includes the family's attitude and conduct toward the foreign

[1] When the term "child" or "children" is used in this book, it is in the generic sense as a means of contrasting boys and girls with adults. Wise leaders will avoid either thinking or speaking of adolescents as children.

family in the community, the teacher's attitude and conduct toward the Negro in the classroom, the Sunday school teacher's and missionary society leader's attitude and conduct toward older folk, toward the foreigner in the midst, toward those with less culture, toward the church itself. In short, every experience is as much a part of the curriculum as any textbook or set of lessons. It makes its impress and is a part of the learning process. The real curriculum is the whole series of experiences that come to any individual or group of individuals.

This idea that one learns by practical experience is by no means a new thought. The great teachers of all ages have agreed that the changes wrought in one's way of living come about as a result of experience. Today, psychological research and experimentation are affirming and emphasizing this age-old philosophy, and educators, accepting the findings of experimentation, are beginning with renewed earnestness to think and plan for education through experience. Today French is taught not by memorizing the rules of French pronunciation, but by actual practice in the speaking of French. Arithmetic is taught by providing pupils with real problems to be solved—the making of personal budgets, even for very small children, the working out of school lunch accounts, etc.

The same principle holds in that part of religious education which we term missionary. Realizing that experience is the best teacher, we will not be confi-

dent that boys and girls have learned to be brotherly and friendly in their attitude and conduct toward others until they have had actual brotherly and friendly experiences with boys and girls in other lands, in other sections of our own land, and in our own cities and communities; until they themselves have helped in the building of a more loving world. Since boys and girls and youth will learn to be Christian by being Christian, to be brotherly by being brotherly, it is the chief task of missionary education in its curriculum to provide youth with opportunities for friendly relations and associations with the fine men and women of other countries and races and with boys and girls and youth the world over.

Accordingly, in our mission study with intermediates, actual situations will be provided in which the boys and girls have a chance to share, to be helpful, and to be brotherly. This will be considered a vital part of the curriculum. Books and fact materials will have their rightful place, but no longer will any curriculum in missionary education be thought adequate which provides only for the amassing of facts about other peoples and lands—information about the geography, population, customs, manners, dress, of the people. Nor will we be content with the memorizing of rules and passages about brotherliness. Real adventures in brotherliness will be planned. The development of brotherly attitudes and conduct, not the acquisition of mere knowledge, will be the purpose of the curriculum.

Value of Actual Contacts. A group of junior high school girls in a church week-day school had been studying *Japan on the Upward Trail.* They came regularly, but chiefly for the social features and for the sake of being together. Their interest during the class hour was transitory and superficial. They couldn't be persuaded to read the book at home. In the midst of the course, the leader received a letter from a friend who was a missionary in Japan. The receipt of a letter from Japan at this crucial time was fortunate indeed, but the contents of the letter made it doubly useful. For the letter told about some of the girls in the missionary's Girl Reserves club; about their desire for an education; the handicaps they suffered because of lack of funds; their parents' indifference to an education for girls; their interest in plays and gymnastics; their eagerness to learn to lead meetings, to write up minutes, and "to do all those things which American girls have done for so long." The letter touched the lives of the girls of that week-day group at many points. Some of them were Girl Reserves, too. "Let's write and tell them what our Girl Reserves are doing." "Couldn't we send them pictures in our Girl Reserve dress?" "Why not send pictures of our school?" "And our church?" "Why not our class?"

The outcome was a decision to spend the greater part of the remaining sessions in preparing a scrapbook that would contain kodak pictures and letters explaining to the Japanese girls their activities in the

Girl Reserves, in the school, the church, and the week-day school. When the scrapbook and letters were completed and the time came for wrapping and sending, the growing interest reached a height that was rivaled only by the receipt of personal letters and bookmarks from the Japanese girls some months later. "Aren't they sweet?" "What could we send that would be as pretty," were some of the remarks that registered a growing appreciation of the Japanese. In response to the leader's question, "What about the study book, *Japan on the Upward Trail?*" a decision was reached to spend a part of each session in reading it together. While their attention was not always perfect, the girls did read it with increased interest, asked questions, and discussed at length certain parts of it. Without a doubt it was this first-hand contact with Japanese girls that had awakened an interest in and planted the seed of sympathetic understanding and friendly feeling for the Japanese. The mere study of a book would never have accomplished these results.

So it is that contacts through personal acquaintance or the interchange of letters and gifts contain elements that insure, or are likely to insure, a real friendship experience with another person or another race. A story, dramatization or a discussion may stimulate an imaginary experience of friendship which is partially satisfying and temporary, but how unsatisfying is an imaginary friend! Nothing in missionary education can take the place of real ad-

ventures in international friendship. Of all channels through which understanding can come, the greatest is personal acquaintance and fellowship. Miss Burton in her *New Paths for Old Purposes*[1] quotes the statement of a young Japanese girl who had experienced American hospitality: "My gratitude will always remain in my heart. Exclusion Acts cannot touch it."

Providing Friendship Experiences. Since one of our chief tasks in the missionary education of intermediates is the providing of opportunities for friendship experiences with those of other races and lands, it will be helpful to see what other leaders have done along this line.

(a) In the home. Realizing the value of a wide circle of contacts for her family, one mother seized every opportunity to invite to her home students from other countries, missionaries, and any person who through travel or reading had knowledge and a fine appreciation of other lands and peoples. All the family took part in planning for the entertainment of these guests, often to the details of the menu and table decorations. During the days which preceded the coming of a guest, the mother directed in a very informal and natural way the dinner-table conversation of the family so that it centered about the guest, his work, the country from which he had come, or countries in which he had traveled, throwing

[1] Council of Women for Home Missions and Missionary Education Movement, New York.

out bits of information and suggestions for queries and questions that the children might put to the guest. Whenever possible she showed them pictures of his country and called their attention to newspaper and magazine articles and books relating to it. Nor did she and her husband monopolize the guest when he came. She would say, "We've been reading about Chinese boys and girls, and Mary wonders if boys and girls have to go to school in China," or with some similar tactful remark would open the way for even the smallest member of the family to make some contribution to the conversation or to ask a question.

In another home the father and mother sought out lonely students from other countries and invited them to their home. The family, particularly the two children, became attached to one of these students, and he in turn to them. At Christmas time, wishing to express their affection and esteem for him, they decided to give him a key to their home. The symbolism of it appealed to all and conveyed their desire to be brotherly and to share their home with him. It can easily be seen that the members of this family will come to have an appreciative understanding of other peoples, and develop a quality of brotherhood toward those of other racial groups that will be both vital and respectful. One wonders why more homes, church school classes, and missionary societies do not sponsor and provide similar friendship experiences. Adolescents love symbolism.

Would they not find real satisfaction and lasting appreciation by giving symbolic expression to their interest in and friendship for some stranger in their midst?

(b) What one church school teacher did. A church school teacher who was interested in developing friendly attitudes and right conduct toward the members of other races planned a course in world friendship. One Sunday each month she had a representative from some foreign country speak to the group. On the three preceding Sundays the group studied about these countries and formulated questions to ask the speaker. The speakers were college students who were recommended and secured through the International Institute. While testifying to the value of this direct contact with persons of other races and nationalities before a methods class at a summer conference, this teacher was asked whether she regarded the setting aside of the regular Sunday school lesson and Bible study as legitimate procedure. Her reply was that the Bible had become more vital to the group, for the discussions led constantly to queries as to what was Jesus' attitude on certain problems, and what the Christian's attitude should be, and to a searching of the Scripture for definite help in solving their own problems.

The group's interest and enthusiasm, and the requests of other groups to join the class on the Sunday the speaker was to be heard, were clear indications that those who participated not only did not feel

a loss in setting aside the regular lesson, but felt rather a distinct gain. It was necessary to pay the carfare of the speaker and sometimes to provide a small honorarium for him, but the leader explained that this was just as legitimate as any expenditure for textbooks, lesson leaflets, and other Sunday school equipment. The living, spoken experience of the speaker was as much a part of the curriculum as the written experiences related in a textbook, and much more interesting because of the first-hand contact. Someone in the methods class commented that "Not everybody lives near a large city with an International Institute to recommend and supply foreign students as speakers." "That I admit, and it's unfortunate," was the reply, "but I'd do my utmost to provide somehow first-hand contacts with other peoples, even if it could be only once a year."

(c) What a leader of an intermediate missionary society did. This leader's experience will show what can be done where there are no International Institutes or colleges with foreign students near enough to make the above plan possible.

This leader realized that direct contacts with other racial and national groups would add vitality and purpose to the work of her girls' missionary society. She did not know personally any missionary, nor were there any near-by centers that would provide opportunities for first-hand contacts with such groups. But wishing her girls to develop a friendly feeling for distant peoples, she wrote to her de-

nominational headquarters for a list of centers in which there might be groups of adolescent girls with whom her girls might exchange letters and gifts. She was supplied with the names of a number of centers in China, Japan, and Africa, together with pictures of the centers and of the missionaries, and typewritten accounts of the work of each. The teacher described these fields, their work and needs, in story form on three successive Sundays, the group keeping constantly in mind the fact that they had decided to choose the particular one with which they would like to correspond directly. On the fourth Sunday, the day to choose, she talked about the way choices are made, emphasizing that greatest interest and particularly greatest need should be the major determining factors. It was hard to decide, but in the end the picturesqueness of Japan made its appeal. The group decided to write to the Japanese center and find out if there was a group of girls there near their own ages. While waiting for a reply they began making scrapbooks of American life—with pictures of their homes, churches, schools, etc., and brief accounts of each of these phases of life. When the letter came telling of a group in —— school, which met weekly at one of the missionaries' homes to read together and discuss the life of Jesus, and containing pictures of the group and of the school and a few remarks about each member, the girls decided they would make and send a scrapbook on "The Life of Jesus in Pictures." The leader

confessed to disappointment at first because they did not make the greatest need the basis of choice; but on second thought she realized that contact with this Japanese group would provide other educational opportunities of great value.

In the course of time the American girls received a letter of appreciation for the scrapbook, together with a lovely copy of Fuji and an explanation of what this sacred mountain means to a Japanese. It was immediately decided to frame the picture and to hang it in the classroom. "Why don't we send pictures of our mountains?" led to the beginning of another scrapbook on "Beauty Spots in the United States." One girl who had taken a trip through New England contributed pictures of Mount Washington, the Notches, and of "The Old Man in the Mountain." This suggested the inclusion of the story of the "Great Stone Face." When this book was sent, the leader suggested asking the Japanese girls to tell them about their idea of beauty in home interiors, in flower arrangements, and in social courtesies. This led to a study and a real appreciation of the beauty which the Japanese girl and woman expresses through her home, her courtesy of manner, and her respect for parents and older people. In free and informal discussion, some of the differences in American and Japanese manners and customs, forms of worship, and attitudes toward life, were brought out; but greater emphasis was put on the great likenesses and aspirations common to all of us.

Through the discussions, exchange of letters, scrapbooks, pictures, etc., there developed a growing friendliness, a subtle understanding and appreciation of the beauties and the contribution of Japanese life, and of the oneness of our common human needs.

Providing for Constantly Widening Friendly Contacts. During the early adolescent years, when the urge for friendship and fellowship is strong, we not only want to provide opportunity for many social contacts, but we want these contacts constantly to widen so as to include in their interest and field of concern all sorts and conditions of people, in point of age, mental development, racial origin, culture, and economic status. Some leaders plan every year to provide for their groups friendly contacts with other groups (1) in their own community, (2) in their own city, (3) in their own country, and (4) in some foreign country. Such a plan may be desirable, provided it does not become set and superficial. Care must be taken that the outcome is not the carrying out of a mechanical scheme to increase the number and geographical radius of contacts, hastily formed and quickly dropped for the next one in line. Real friendships take time to develop, and do not grow by a preconceived rotation system. Nor can they be discontinued in this fashion. No one should be satisfied if the spirit developed is charity and pity, rather than a joyous interchange and sharing of gifts and thoughts.

Supplementing Actual Contacts. While experience through actual contacts is the best teacher, it is not the only teacher. We want the interests and sympathies of our young people to be worldwide, but time and opportunity do not always permit of actual contacts. Fortunately, first-hand friendship experiences may be supplemented by imaginary adventures in friendship.

In dramatization a boy or girl lives the life of others in imagination, and thereby develops an appreciative understanding of another individual or group. Boys and girls may slip into the characters of others and gradually become so conscious of the fact that theirs is not the only way of living and thinking, that instead of growing antagonistic to people who are different, they become sympathetic and appreciative of the differences. By means of a story the adolescent can share the life of another person, another group, another race. Through literature and reading adolescents can secure companionship not only with boys and girls of other lands, but also with the heroes and great men of all races, and with the inspiring personalities of our own time—real heroes of the faith. Through playing the games of other nationalities they can come to sense the kinship and oneness of youth the world over in the universal joy of play. Discussions will open opportunities for thinking through the overwhelming proportion of likenesses and common human problems of all groups regardless of creed, color, or race. Thus, groups can

experience in imagination what they cannot experience in reality. These means of supplementing real friendly experiences with imaginary adventures in friendship will be discussed more fully in the following chapters.

Suggested Further Reading

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III

LEARNING THROUGH ACTIVITY

"How can we interest boys and girls?" is the most frequent question of leaders. The experiences of other leaders may suggest some clues. It is the aim of this chapter, through a study of what other leaders have discovered, to offer some possible solutions to this question.

Give Them Something To Do. A boy coming out of a week-day church school was overheard to remark, "That's over for another week!" "I'm not going again!" was Harry's response to his mother's urgings that he should go to the Lenten week-day class. When asked why, he replied, "Oh, the teacher talks and talks and I don't know half the time what she's trying to say." To his mother's retort, "If it were the Boy Scout meeting you'd go," he answered spontaneously, "That's different; we do something there."

How different from this is the attitude of the boys and girls in a group described by Mr. Shaver,[1] a vacation school group in which the interest paralleled that which Harry had in his Boy Scout meetings.

In a certain vacation school it was planned to have the pupils make furniture and equipment for the new parish house to be built the following year. In the course of the school, the boys and girls made a variety of things—vases, offering-baskets, tables, curtains, bul-

[1] Erwin L. Shaver in *Religious Education* for October, 1926.

letin boards, and play equipment for the kindergarten. As the work progressed, "the difficulty arose, not in getting the groups to come for these sessions, but to prevent them from living at the church day and night!" As one of the boys was sandpapering the bulletin board which was to be placed in the rear of the church, he was overheard to remark: "Say, it'll be great when I am a man and come walking into church to point to this board and say, 'I helped to make that when I was a kid.'" And the girls sometimes cannot refrain from saying, as the offering is taken, "They are using our baskets." In this church both children and adults have come to appreciate their mutual contributions to its life. Such a project suggests that habits of church loyalty are not developed by intellectual or emotional appeals, but by a deeper experience in which all the energies of children can find wholehearted expression.

A comparison of these two reactions on the part of boys and girls toward church enterprises calls forth the question why. Wherein lies the secret of the interest in the Boy Scout troop and in this vacation school? There is one inclusive answer. In these instances the leaders recognized and attempted to satisfy that eternal cry of youth, "Give us something to do."

A boy had become a problem in his school. It was suggested that he be examined by a psychiatrist. This was done; likewise an investigation into the type of school he was attending was made. After careful consideration, the psychiatrist's verdict was that this particular school did not know how to handle boys; no provision was being made through activities to give outlet to their irrepressible desire

and need for activity. Schools, church schools, and leaders of youth must realize that it is through activity that we tap youth's original nature, and that we can utilize for worthy ends its native urges.

A methods class in a summer school of religion was discussing the problem of developing attitudes of friendliness toward the Chinese in a group of intermediate boys and girls. One member suggested, "I'd tell them stories about the Chinese." When asked what kind, she replied emphatically, "Not stories that make the Chinese seem queer and totally different from ourselves, but stories that emphasize their fine human qualities, and their likenesses to other folk. And I'd include many of their own stories and portions of their best literature." Another member mentioned pictures, and qualified the kind she would show—pictures of beautiful Chinese scenes, and of fine types of Chinese boys and girls; "for," she added, "how can we expect our boys and girls to respect and esteem those of other countries if we constantly dwell on the ugliness, evils, and horrors of those countries!" The playing of Chinese games was advocated and approved. But all agreed that the suggestion to give the group in America opportunity to do something for a group in China would be most likely to secure the desired goal of developing friendliness. Discussion revealed that it was their common experience that actual participation in friendly activities provides the best soil for the growing of friendly attitudes.

This explains in part the value of providing actual contacts with other groups, which was discussed in the preceding chapter. These friendly contacts are the result of and involve some kind of activity. We do something for another group and the outcome is twofold: we utilize the native urge of youth for activity, and our interest and love for that person or group is increased. Boys and girls not only want activity; they need it, and they learn in and through it. They learn to do by doing.

How Three Teachers Proceeded.

A. A Sunday school teacher heard about the doll friendship project sponsored by the Committee on World Friendship Among Children. She bought a dressed doll, took it to her Sunday school class, and told her girls what she knew about the plan for sending Doll Messengers of Friendship to Japan. Then she explained that an interested friend had paid for the doll, but that she thought it would be nice to send it in the name of the class. The girls liked the idea, enjoyed handling the doll, and expressed interest in the whole plan. But no opportunity was given the girls to take an active part in the enterprise; the whole thing was planned and carried out by the teacher.

B. Another teacher became interested in the doll friendship project, told her class about it, and asked the girls if they would like to send a doll. Their immediate response was yes. The teacher bought the doll already dressed. Later she heard about the

farewell services that other groups were having for their dolls. The following Sunday she told her class that they would have a farewell service on a certain date. She planned a program, assigned poems and readings to various members, and held a practice, to drill those who were to take part. She herself conducted the service, and sent off the doll.

C. "What shall we do this fall?" was the question uppermost in the mind of the leader of a certain intermediate girls' missionary guild. Through reading and contacts with other leaders she gathered many suggestions. The one that appealed most to her was the doll friendship project. At the first meeting in the fall she threw out to the group her question, "What shall we do this fall?" To their suggestions she added the possible activities which had come to her attention, describing them briefly. Together the group and the leader evaluated the possibilities of each, with the final result that they chose the doll project.

At the regular meetings, the programs planned by the girls themselves dealt with various aspects of life in Japan. They studied about the Doll Festival and other national Japanese festivals; they traced in detail the trip a doll would take from their town to Japan, noting what it would see along the way, and after its arrival in Japan. At one session one of the members told about a trip she had had to Washington, D. C., where the Japanese cherry trees were in blossom. She told about the giving of the trees to

the United States and about where they are planted, and showed pictures of them. At each session something was added to the diary which they were keeping—pictures of buildings and scenery in the United States, especially of the Japanese cherry trees and other scenes in Washington, accounts of what they were learning about Japan, and sketches of American life and holidays. Meanwhile they had purchased a doll which they named Betty, and were making clothing for it. The leader was concerned about these clothes; she feared they did not represent the best in American designing and dressmaking art. A splendid plan came to her mind. She secured a beautifully dressed doll and brought it to one of the meetings. There was the anticipated response: "Oh, our doll won't look that nice." "I won't send the dress I'm making." "What can we do about it?" The discussion on the last question brought them to the decision to get a dressmaker in the congregation to make one beautiful dress-up outfit, and to explain in the note that was to accompany the doll that they themselves had made the other clothes for every-day wear. Before Thanksgiving the group held a bake in order to make the money needed to pay for the doll, her equipment and her traveling expenses. On the first of December a farewell service for Betty was held, and to it they invited their parents and friends. The service was planned by the group, and included talks by the girls on "Why we are sending Betty to Japan"; "What she will see" (including

the trip over, scenes there, the Doll Festival, etc.); "What she will take with her" (clothing, outfit, the diary, and a message of friendship for the boys and girls of Japan). There was also an exhibit of Betty and her outfit. They played American games and their Japanese equivalents. After getting Betty ready for her trip, they sang a hymn and repeated together a prayer of good-will which they had written and used during the sessions when they were working on the doll project.

Kinds of Activity. These three procedures reveal the fact that there are different types and degrees of activity. As a boys' worker said, "I have too much activity in my boys' group. When they begin jumping over chairs and creating bedlam in general I wish activity had never been invented!" From this type of physical activity which is merely an outlet for physical energy, there are many steps and degrees to that type, full of meaning and purpose, which is described in C.

Let us evaluate these three cases and see just what happened in each. In all three instances the spirit of the teacher was fine. The difference appears in the way each teacher led her group. In A there was activity, but it was planned by the teacher. While she had a purpose in sending the doll, it was not shared by the members of the class. Their awakening interest was not utilized. They had no active part in making the plans nor in carrying them out. Very little information was acquired.

In B the activity was again planned by the teacher. The group did choose to send the doll, and named it; but there was no conscious purpose to express in this way friendship for the children of Japan. What information was acquired was the result of drill, with no real thinking or gathering of facts by the pupils themselves.

In C the activity was selected by the group from a number of possibilities, so that there was whole-hearted *purpose on the part of the group,* not only to send the doll, but through it to express friendship to the girls of Japan. Under the intelligent guidance of the teacher there was *careful planning by the group* of every detail of the enterprise—the clothes and outfit of the doll, the regular session programs, the farewell service—and these plans were *carried out by the group.* Information was gathered by the girls themselves as it was needed to carry on the enterprise. Constant problems were raised and solved by the group: "Is the doll neatly and properly dressed?" "Is her outfit complete; are there sufficient accessories?" "Does the diary adequately and truly reveal American life?" "What shall we do at our farewell service to help our guests share our friendly feeling for Japan?" In solving these and many more problems that arose at each step, the group came to evaluate and judge the result of every procedure. C was a real friendship project. When, under intelligent guidance, pupils have a full share in purposing, planning, carrying out, and judging the

results of their own activity, we have a group enterprise, or what educators term a project.

Furthermore, we can evaluate with profit the permanent results or outcomes of these different types of activity. Not much more can be said for A and B than that another doll was sent to Japan. As a result of C, not only was a doll sent, but there was developed on the part of the girls the ability to initiate and carry through purposefully a worth-while enterprise. And in the girls there was fostered a friendly feeling and interest in the people of another country. Is not this latter development one of the vital aims in missionary education? What added the desirable plus, but the purposing, planning and carrying on of the activities by the members of the group, rather than by the teacher?

A woman attended social-educational functions at two different schools. At one, the girls were listless, standing about not knowing what to do or say, and taking part only in a mechanical, puppet fashion. At the other, the students were alert, interested, courteous to strangers, and assumed responsibilities in a capable, poised way. "What makes the difference?" was the visitor's immediate query. Investigation disclosed the explanation. The dean of girls at the former school had planned the affair, assigned duties to various students, and assumed entire responsibility. In the case of the latter, the dean had let the girls share with her the whole responsibility of planning and carrying through the event. As this

dean expressed it, "I feel that my chief task is to develop character in the girls; and I work on the assumption, based on years of experience, that character develops as the by-product of active participation in worth-while enterprises. . . . I must admit that sometimes there is a slip-up in the details and things are not always perfect; but my interest is in the development of the girls rather than in perfect productions, so I don't worry about the minor issues."

Is not our aim in religious education the development of Christian character? And has not this dean given us the clue to one method for the attainment of our aim? Can we not best develop Christian character—with all that it implies of brotherly interest and concern for the well-being of all groups and races of people—through active participation in Christian activities and enterprises?

How to Begin.

I. Begin where you are. "Start with what you have, and be patient," is the advice of Hughes Mearns [1] to teachers. Successful teachers have always followed this principle, consciously or unconsciously.

(a) The leader of a girls' missionary guild challenged her group of intermediate girls with the question, "What are we?" "Why, the Girls' Missionary Guild, of course," was the immediate reply. "What is the Girls' Missionary Guild?" came back the

[1] *Creative Youth*, p. 26.

leader's insistent inquiry. The hesitating, "Why-a," and the shrug of several shoulders, revealed their real ignorance of the nature and purpose of the organization to which they belonged. This far-seeing leader had anticipated the situation, and had secured copies of a pamphlet, prepared by her denominational secretary, containing a suggested constitution and by-laws. She gave a copy to each girl with the suggestion, "Let's take ten or fifteen minutes right now to read this quietly to ourselves." Then began a discussion which continued over several sessions, and resulted eventually in the formulation by the group of their own constitution and by-laws, an expression of their own aims, and of their desires for the group's activities. Many questions came up which sent them in search of facts. The question, "Is this a denominational organization?" led them into a brief study of the names and work of similar missionary groups in other denominations. The question, "What becomes of the fifteen cents which we contribute each month as dues?" ended in a thorough examination of the guild's budget, the missionary budget of the local church, and that of the denomination. In a series of posters the girls outlined graphically the results of their research, depicting through pictures and printed statements, received from denominational headquarters, the location of centers and the types of work maintained by the denomination.

In the course of their research, one of the mem-

bers of the group said: "Why, we're not doing anything for our own city!" This discovery led to a search for a center needing help. Finally, it was decided to help the Salvation Army home, where it was the custom to give a birthday party each month to the children in the home whose birthdays occurred in that month. The Girls' Missionary Guild planned and carried through one of these birthday parties. Thus through their search for an answer to the question, "What are we?" interest and purpose for missionary endeavor was formulated, made intelligent and widened in scope.

(b) "Do we help to support any missionaries?" was the question put to a Sunday school class of intermediate boys at the conclusion of a study of the life and work of David Livingstone. No one could answer the question. The teacher suggested that they call in the Sunday school superintendent and ask him. He informed them that the school had a missionary Sunday once a month, and that the offering given on that Sunday went to missions. "What work is being maintained by these contributions?" one of the members of the group asked. The superintendent could not answer this question, and it was decided to write to the denomination's headquarters for definite information, and for any printed material that was available and would throw light upon the question. Having secured this, with the superintendent's permission they planned a fifteen-minute period during the opening service of each mission

Sunday, in order to tell the whole school the results of their findings. By posters, dramatizations, talks and slides, which were secured from the denomination's missionary education department, they made reports on the centers, missionaries, and types of work supported by the school's missionary offerings.

(c) The newest member of a Sunday school class of intermediate boys was the son of a missionary on furlough. He was shy and timid, and found it difficult to enter into the discussion and fellowship of the group. After learning from his mother that the boy had never been part of a group before, due to the necessity for private tutoring at the mission stations, the teacher decided to help this boy to find self-expression in the group by having him share with its other members the rich experience which he had had in another country. At her request, he consented to bring Japanese curios which he had, and to explain them to the class. The boys were so interested in his talks about Japan and about the life of boys in Japan, that they were continued for several Sundays. His collection of Japanese and Chinese stamps interested the boys particularly, and led to an animated interchange of stamps, with no little interchange of information and bits of history about the significance and the national events recorded on the various issues of the stamps. The whole enterprise broke down this boy's timidity, and made him feel that he had a contribution to make to the group. It developed the other boys' respect for him and for

the country in which he had lived; and best of all, it awakened an interest which led to concrete service projects with the mission station, to which he returned after his parents' one-year furlough.

As in the instances just cited, the principle of beginning where you are can be applied to any group, a missionary society or guild, a church school class, or a Christian Endeavor society. In most instances it will not be necessary to form a new organization in order to give the group opportunities for choosing and carrying on their own enterprises. It will merely be necessary for the group to get in touch with the denomination's headquarters—home and foreign mission boards, missionary societies, and Sunday school boards—in order to obtain suggestions for concrete service in home or foreign mission centers. The denominational programs and literature prepared by the various boards will very likely furnish adequate and altogether worthy outlets for the adolescent's urge for activity.

In the case of some groups, however, the leader or a member may have personal contacts with a missionary or mission center. There may be in the church a missionary on furlough, or there may be in the group the children of such a missionary, who can supply and open up avenues for world friendship activity. There may be a near-by settlement, a Salvation Army home, a hospital, or other home mission center, which will present challenging opportunities for service enterprises.

II. Begin with activity. A teacher of a mission band was trying, with indifferent results, to get a group of adolescents interested in a mission study course on Japan. One day she surprised them with the question, "What would you like to do most of all?" "Have a party!" someone volunteered. "What kind and for whom?" was the teacher's cooperative response. The discussion ended in a decision to have a Japanese tea for their mothers. "What shall we serve?" "How shall we fix up the room?" "Shall we send invitations, and what kind?" "What shall we do after they get here?" were some of the questions which immediately suggested themselves. When the teacher's advice was asked, she wisely replied, "I can't say exactly, but maybe we can get some suggestions from these books" (referring to books she had assembled for the course on Japan). "Of course we shall want to have everything Japanese," she added. Spurred on by this interest in the party, the girls began an enthusiastic and purposeful study of Japanese foods, decorations, dress, manners, social etiquette and forms of invitations. To aid in planning the program, they looked up Japanese stories and games. Thus the group began by doing, and in the carrying out of the chosen enterprise, problems arose, solutions were sought, knowledge was acquired, and attitudes were formed. A party, a play, a festival, an exhibit, a series of worship services, a Christmas box for some mission, may be the activity approach that will stimulate study, the

acquirement of consequent valuable information and the formation of desirable attitudes.

An excursion visit of observation is very frequently an initial activity that calls forth productive interests and service. A junior high school teacher tells of a course in anthropology which developed out of an initial visit to wholesale markets and observation of the immigrant people in them. This led to a discussion of races and of their cultures; and various experts were invited by the children to address them on these subjects. The stenographic notes of the sessions showed an amazing intelligence and range of knowledge on the part of the boys and girls. In the same way a visit to a mission center, hospital, orphanage, settlement, or some center of foreign population, may lead to a study of other racial groups—their cultural inheritance, religion, education, mode of life. The activity of the junior high school group did not exclude the learning of facts; it served rather as the medium that promoted learning. The teacher's final comment on the above enterprise, "This is what comes of allowing boys and girls to blaze their own trails," leads us to a further suggestion as to how to begin.

III. Permit the boys and girls to choose their own group enterprise. "What's it all about?" was the constantly recurring comment of a new member of a missionary society after she had attended several meetings. A year later this same person remarked with enthusiasm, "Do you know, these missionary

meetings are interesting!" What had brought about this change in attitude? The answer is to be found in the fact that she had some time before been made a member of the program committee. In sharing the responsibility involved in the planning of the programs and the activities of the society, interest in the work of the organization and in missionary activities had developed.

Today there is a growing tendency to let young people, including intermediates, plan their own programs and activities to a far greater extent than was permitted in the past. Youth today is demanding this. It is unwilling to take over the ready-made programs of adults. The chairman of the program committee of the intermediate Christian Endeavor society of a certain church asked her pastor for suggestions that would aid in building the next year's program. Among other things he gave her a very fine book of suggested discussion topics. After the committee had met, she returned to the pastor with the comment, "We like some of these topics, but others are too childish!" The pastor was delighted to see that there had been some thinking and some evaluation of the contents of the book. He gave her another list, suggested that she write to the denomination's young people's secretary for further suggestions, and offered to meet with the committee when it had collected and was ready to consider all the possibilities. How much wiser was this pastor's attitude than that of another leader who, when

shown a series of programs prepared by a local group, remarked, "It was unnecessary to do all that work; our denominational printed program for the year contains many of the same topics." This leader did not understand how valuable it is to permit the members of a group actually to share in the work of planning something from the beginning; and the sense of responsibility for the whole missionary enterprise that is developed when these members choose and carry out their own programs.

A class in methods was discussing the value of pupil participation, not only in carrying out plans but in making them, when a doubting Thomas asked the leader, "If after careful study and a consideration of the needs of various situations I feel that a church center in China should be the object of our gifts and thought and activity, yet the members of the group choose a center in Africa, what should I do—let them alone, or persuade them that my judgment is more mature and reasonable?" The teacher's reply was, "What would you say is the real purpose of missionary education for boys and girls? Is it to study a country, or support a center in it; or is it the development of friendly and Christian attitudes and conduct? If it is the latter, does it make so much difference what the country is if the boys and girls freely and enthusiastically decide to do some worthy piece of service work? Are there not urgent needs in all countries, the United States included? If we begin with their choice, and through it give them the

experience and joy of helping, will they not be more receptive to other situations of need? If their choices are swept aside in favor of those of the leader, will they not lose that sense of responsibility for missionary endeavor, the development of which is our major aim?"

It is inevitable that there will be dangers in this free method; for freedom of choice involves risk. Youth's inexperience may make for hasty, snap, partially thought-out judgments. While it is not desirable that the leader force a choice, it is his task to open up many possibilities, to be prepared to show the needs of each, and from his wider experience to lead to a careful and constantly deepening appreciation of the values in each proposed plan or course of action. The principle is sound, and leaders testify that the advantages far offset the hindrances when they permit boys and girls to choose their own enterprises and blaze their own trails.

IV. Begin with their interests. Letting boys and girls choose their own activities does more than develop a sense of responsibility; it aids learning. Some educators estimate that half of education is the tapping of native interests when they arise. "Let interest be your guide," is a commendable slogan.

"Can't we study about people?" was an intermediate girl's reply to the Sunday school teacher's question, "What would you really like to study?" To the further question, "What kind of people?" she replied, "People who do things!" The teacher seized upon

this expressed, natural, adolescent interest in people who do things, heroes of action. "All right," she said, "let's study about great men and women. But who will choose them?" "Oh, you know who they are better than we do; you choose them," was the class verdict. This discussion led to a course of study about people like Jacob Riis, Alice Freeman Palmer, David Livingstone, Lillian Wald, Jane Addams, Frances Willard, Wilfred Grenfell, Edith Cavell, and Louis Pasteur. Through carefully prepared and phrased questions the teacher led this group of girls to a consideration of why these people were great. They came to see for themselves that people are great when they do great things, when they work for and lose themselves in worth-while enterprises, when a noble purpose determines their course of action and guides them in their choices. The course was ended by a study of the life of Jesus in the same way—as a person with a noble purpose, who worked hard, did his best in every situation, and with self-abandon gave his time and talents to the most worth-while movements of his day. The group made a "Scrapbook of Great Men and Women," containing pictures and sketches of the persons about whom they had studied.

Another church school teacher asked her class, which met during the week as a club, a similar question at the beginning of the fall period of work. The emphatic reply, "Anything but the Bible," astonished and disappointed her. But she determined to

begin with their interest and to build on that. So she continued courageously, "Well, what do you want to do?" "Have parties!" was the only response she could get. And so they began with parties. They were interested in planning these parties, and cordially welcomed the teacher's suggestions for making them attractive. With enthusiasm they worked and planned them around a central scheme which they carried out in the decorations, games, and refreshments. In the midst of these proceedings one of the members became seriously ill and was forced to give up her club activities and her work. The girls were concerned about her, visited her, and learned that her physical condition was the result of bad living conditions and lack of personal care. In a discussion of one's obligations to keep fit the question arose, "What does Christianity teach about one's obligations to personal health?" and then the natural sequel, "What did Jesus teach about it?" Before the close of that year's work the same girls who at the beginning scorned Bible study, were making the most intense study of the New Testament they had ever made, searching it for solutions to their own urgent problem, "What should be the Christian attitude toward health?" Beginning with their interest, and taking advantage of openings for making constructive suggestions, their leader had guided them into a study of the Bible that was meaningful and productive.

Another teacher began with an interest in his group

of intermediate boys for collecting stamps. He entered into this adolescent hobby, helped them to find rare and unusual specimens, and suggested that possibly boys in the denominational mission centers in China, Japan and Mesopotamia might enjoy exchanging stamps. The boys were delighted with the idea, and wrote letters to groups of boys in each country. The return collections of foreign stamps, and the letters containing glimpses into boys' life in these lands, developed brotherly and friendly feelings, and made the whole enterprise missionary in the truest sense.

Still another teacher of intermediate boys began with the boys' interest in scientific invention. Through a study of the lives of outstanding inventors, with timely emphasis upon their nationalities, he developed an appreciation and respect for the abilities of other national and racial groups. A scrapbook, "Who Gave Us Our Inventions?" was the outgrowth of the study, and served as a complete summary and convincing evidence of the contributions of all nations and races to the beauty and efficiency of our life today.

When we speak of following the pupils' interests, it needs to be remembered that we do not mean mere indulgence of their whims, nor catering to what amuses and satisfies their selfish desires. Nor do we mean that leaders should allow groups to move along indefinitely on the low level of narrow and restricted interests. But rather, as these illustrations show,

leaders should begin with current interests and build on them, enlarge their scope, and deepen their meaning, always remembering that the leader's own vital and far-reaching interests may be the greatest factor in this growth and expansion. The interests of the pupil constitute but the beginning point. It is the favorable condition for effective learning, for it makes them "ready all over." This state of readiness or desire for an enterprise makes for an enthusiastic approach, effective execution, and lasting results.

Adolescent Activity Interests. It is evident that when we begin with the interests of the group and lead out from them, no outsider can dictate or determine beforehand just what the initial interest of any particular group will be. The discovery of this interest is each leader's peculiar task. As seen in the above instance, for one group it may be an interest in collecting stamps. Another group may find an early interest in giving parties. Still another may have a compelling interest in knowing how other people live. Any of these interests may be the legitimate starting point for a course of study and work that is truly missionary in aim and outcome.

Many experiments have been made with public school classes in an effort to discover the dominant urges and natural activity interests of adolescent groups. One which is of greatest significance and suggestiveness to teachers of intermediates in the church is being carried on by Professor Collings, of

the University of Oklahoma, with sixty junior high school pupils:[1]

> The curriculum is a project curriculum in every respect, and is organized entirely around the natural projects of boys and girls. We have excursion projects, or purposeful study of community problems, because exploration of their own and other people's environment is a normal phase of their expanding life. We have story projects in their various forms—dramatization, story-telling and reading—because at this age it is almost impossible to supply the demand for stories. Of course play projects are a vital part of their interests. The more vigorous and challenging the play, the more it appeals to them. And of course young people like to make things; hence our hand projects in wood, metal, leather, repair jobs, cooking, sewing, and the like. Finally, we have discovered that this age enjoys mastering a technique or skill, running a typewriter well, playing a musical instrument or learning how to debate. [He adds] The pupils choose, plan, execute and judge their own activities under the guidance of the teachers. They budget their own time.

While the skill projects are not of vital concern to religious education, except as leaders utilize the skill interests as means to some service end (poster-making, helping in the orchestra or the choir, typewriting, etc., for the church or community enterprises), the others—the story, dramatization, reading, play and hand projects—are all suggestive as interest approaches to be utilized in the missionary and religious education of intermediates. To these, religious education would add another vital adolescent urge, the craving for worship, the desire to find one's

[1] Quoted by Agnes de Lima in *Our Enemy the Child.*

self in relation to the universe, seen and unseen. The significance for missionary education of these natural activity interests of adolescents will be discussed in the following chapters.

The Kind of Leader. "What is left for the teacher to do?" is the question which inevitably arises when leaders discuss the desirability of letting boys and girls choose and carry through their own enterprises. The old adage comes to mind immediately, "It is a greater thing to set three men to work than to do the work of three men." But valuable as pupil activity is in its proper place, it is not a substitute for teacher activity in its proper place. Too much cannot be said about the necessity of securing teachers who know how to teach. Some teachers can build more character in a day than others can build in a month. The teacher must have the ability to guide the natural responses of the group into channels of right living. Project-teaching does not mean haphazard, unguided, sporadic whim-following. It does not sanction the attitude held by the college president who said: "I run my school on the big stick idea, because it is easier and because I get things done that way." This type of leader is more interested in getting things done than in developing the latent powers of the students. Nor does it endorse the type of leader described in the following: "She had prepared a story to tell and she told it. In order to tell it she had to leave John's question unanswered and quench Jane's comments and override Pauline's request to

play a story." She was not a teacher; she was a lecturer. The best type of leadership is that under which blind obedience and dependence grow less and less. Someone has said, "A mother is not a person to lean upon, but one who makes leaning unnecessary." Does not this definition of a mother hold true for a good teacher?

A group of adolescent girls was without a teacher. Several people were being considered for the situation. Finally three young women were invited to meet the class on a given Sunday and talk over things which the class might undertake. The first was cheerful, efficient, and a good talker. The second was young, athletic, with bobbed hair, and interesting notions about the present economic order. The third was quiet and retiring, but with several years' experience as a teacher. Each was well educated. The girls were asked to receive all three cordially, as guests, to discuss worth-while things which they could do, and to meet the principal at the close of the session. After the meeting had been held, the principal said, "Well, girls, do you want to vote on your choice for teacher now, or do you want to talk it over?" "I think we had better talk it over," said one. And so the matter was discussed; and at length, to the surprise of the principal, they came to an agreement upon the third young woman. "She is quiet," said one. "She seems to have such a good background," said another. But the most important reason was stated something like this: "She seems

to understand what we want to do, and is not always trying to lead us over into what she wants us to do." This experience in choosing a teacher, reported by Goodwin Watson in *Case Studies for Teachers of Religion,*[1] is suggestive as a method for selecting teachers and as an index to the type of teacher adolescents want. They want their leader to be a helper and friend, a cooperator with them, a comrade in their enterprises, rather than a taskmaster over them.

"I wish I could go back to my old method, when I planned things and put them through. It's easier to do the thing myself than to help others to do it!" This exclamation of a teacher who momentarily became discouraged with her first attempts at guiding rather than driving her pupils, reveals the fact that not only is it a greater thing to set three men to work than to do the work of three men, but it is a harder thing. Being a comrade, a guide, a consulting expert, does not mean folding the hands, emptying the mind, and allowing boys and girls to run riot in their self-chosen activities. Hughes Mearns, in his description of creative educational experiments in the Lincoln School, New York City, fittingly says:

> One errs if deduction is drawn that our type of creative artistry is obtained simply by permitting children to be natural, to do as they please, to grow without cultivation or special nourishment like the lilies of the field. The secret of our results lies in the environ-

[1] P. 65.

ment which we as teachers skillfully and knowingly set up day by day and hour by hour.[1]

It is the leader's definite responsibility to create the proper environment. While the leader in religious education cannot make the child worship, he can supply the atmosphere that encourages worship. While he cannot force friendly and brotherly attitudes and actions, he can facilitate their development by his own attitudes, expressed either in his speech or in his behavior. His interests and enthusiasms are contagious, and furnish a vital element in an environment that stimulates concern in worth-while causes. It is not only his legitimate privilege, but his direct responsibility to assemble adequate, worth-while books and pictures, to arrange for orderliness and beauty in the external surroundings, and in every possible way to assist in creating an environment that will aid in the development of Christian character.

Another function of the leader is that of making suggestions. By suggestions tactfully and opportunely given, he can enrich and enlarge the range of the experiences of his group, open up opportunities for service, lead them forth into attitudes and conduct that are Christian, and supply the materials—stories, dramatizations, slides, pictures, speakers, and the like —that will aid in their activities and further their growth in Christian character. Because of his richer experience, he can ward off the dangers that threaten character growth, and the crushing failures that stifle

[1] *Creative Youth,* p. 40.

and short-circuit worthy endeavors. There is the danger of wasting time in trifling enterprises that have no permanent value. An activity may be dragged out over too long a period of time. There may not be carried through to completion work that was started with far-reaching purpose. Nothing is so demoralizing to character growth as to permit boys and girls to make one decision after another, and never bring any of them to a successful completion. Great harm can also be done by engaging in activity merely for the sake of activity, with no realization of the significance of what is being done. Groups can send endless gifts and even entertain children of other racial groups without any desire to foster the growth of world friendship.

To avoid all such dangers is the leader's task. John Wallace Suter, Jr., in *Creative Teaching,* sums up the teacher's job in these words:

> A teacher of religion is a leader. By placing in your hands a group of children the church commissions you to lead them through a series of typical religious experiences. The typical religious experiences of the Christian religion are chiefly those of worship, and what we call social service or neighborliness—playing the part of a brother to our fellow-men. Your task, then, is to lead them on these adventures in worship and neighborliness which constitute the Christian life.

In this leading, the real teacher will be one with his pupils—a comrade in the quest for God, and a co-worker in the great enterprise of building a more beautiful, more just and more brotherly world.

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IV

STORY AND READING INTERESTS

The Value of the Story. There was confusion and restlessness in the worship service of a certain church school as the minister arose to tell the story, "The Log Baby."[1] As he continued to tell about the boy who had been adopted and educated by the logging men of a lumber camp, the restlessness ceased; eyes, faces and postures expressed rapt attention; and as he finished, with the brief, satisfying conclusion, there was that hushed calm and spiritually creative silence that precedes and characterizes true worship.

On Mother's Day a teacher told her class of intermediate girls the Japanese legend, "The Matsuyama Mirror."[2] The remarks of the girls after she had finished the story interested her: "Wasn't it lovely?" "I didn't know the Japanese had such beautiful stories of their own!" "I didn't realize before that Japanese mothers love their daughters as ours do!" When questioned why, the girl who made the last remark replied, "I always thought they cared for their sons but not for their daughters." What a revelation to learn that other races have unexpected

[1] From *Uncle Sam's Family.* Dorothy McConnell. Council of Women for Home Missions and Missionary Education Movement, New York.

[2] From *The Honorable Japanese Fan.* Margaret Applegarth. Central Committee on the United Study of Foreign Missions, North Cambridge, Mass.

qualities of nobility! What a change in attitude this story had produced!

> I have said over and over to myself, "If this will send a teacher, then I give it with all my heart." But money seems so little. I have had it all my life, and I can give and not feel it as Bunga did. But I have begun to earn some of my own that will help to send a teacher now, and some day I am going to say to you, after all my school work is done and I am ready, "If my life can help any, then I give it with all my heart." [1]

This letter, written by an adolescent girl to Miss Eggleston after she had told the story, "Bunga," by Anita Ferris, reveals how a story can stimulate giving and a desire to serve. In a public address it was stated that the story, "Three Knocks That Summoned in the Night," [2] a true story of Ida Scudder's call to be a medical missionary, had been the means of helping countless young people in their choice of a life-work.

Everybody loves a story. When we hear the magic phrase, "Once upon a time," we all become as a little child; and with a child's spontaneous appreciation, at its close we exclaim, "Tell me another!" And so it has been through all time; story-telling is timeless as well as ageless. It is the oldest art. Little that is new can be said about it, but its charm and value cannot be overemphasized. Centuries before we had the first written records, even before picture-writing,

[1] *The Use of the Story in Religious Education.* Margaret Eggleston.

[2] Katharine Scherer Cronk. Lutheran Woman's Missionary Society, Philadelphia.

there was the story and the story-teller. Each ancient nation had its folk stories and great epics, and its bards and minstrels and poets to tell them. Many sections of the Bible are compilations of stories that originally were passed on by word of mouth. Story-telling was the earliest method used in the religious education of old and young. It was the method of the master teacher. He was the master story-teller, and his stories are masterpieces in story art. In answer to puzzling questions he replied invariably, "Once there was . . ." When he wanted to illustrate and make concrete a great principle or truth, or to stimulate noble living, he told a story. "Without a parable [story] spake he not unto them at all."

Why has the story never been superseded? Why has it no substitute as a means in the religious education of children, boys and girls, and adults? These few instances, out of a countless number that might be listed, suggest the answer. A well-chosen story not only charms; it also produces an atmosphere conducive to worship and creative thinking; it quickens worthy interests; through its descriptive detail it supplies fruitful knowledge; by portraying desirable attitudes in its characters it creates desirable attitudes in the listener; by setting forth an admirable course of action it serves as a pattern of behavior for those with similar problems and in similar situations; it can vitally influence conduct, for "the deepest spring of action in us is the sight of action in another." One agrees with the person who made

the daring statement, "I would sooner have written Dickens' 'Christmas Carol' than the whole Encyclopedia Britannica; it will last longer." No wonder G. Stanley Hall said so confidently, "Let me tell the stories and I care not who writes the textbooks!" Who can doubt the value of the story in missionary education for supplying facts concerning great Christian pioneers and leaders, boys and girls of other lands, social conditions in our own local community, our cities, the nation, and the world, and for developing and making concrete attitudes and ideals of brotherhood, good-will and service?

The Kind of Stories to Use. When is a story good for use in religious or missionary education? Naturally, a good story should be well written from a literary and structural standpoint. This will mean that it will have a short and concise beginning, a carefully worked-out succession of events or series of actions which form a simple plot, in which there is struggle and the possibility of two or more choices, with suspense until the final choice is made, a climax, and a conclusion that is brief but certain in its moral outcome. It should be dramatic, pulsating with vitality and action. While intermediates and other young people will listen to and appreciate more descriptive details and character delineations than juniors or younger children, it is wise always to reveal the character of the hero through his deeds rather than by a recital of abstract qualities.

But a good story must have more than literary,

structural and dramatic perfection. It must be true to life. "Now tell us a true story!" This boy's scornful comment, following an impossible tale, reveals youth's resentment toward the unreal, the sentimental, and the goody-goody. This does not rule out all fables and myths and fairy-tales, for frequently these are true to life. But it does disqualify stories that portray adventures and achievements that are unlikely. It rules out, for instance, stories in which material rewards are paid for every good deed. How much more true to life is the attitude of work for the joy of working, developed in the stories, "The Fairy Who Grew Up," and the Good Samaritan! In the latter not all story-tellers would have stopped where Jesus did. Many would have added that just as the Samaritan was helping the wounded man he saw a beautiful pearl that the robbers had dropped in their haste. This would have spoiled the story. After all, the joy of being a good neighbor is really worth more than pearls and other similar treasures. In missionary education, we are especially concerned that the stories we tell shall be true to the life of other peoples. If, after telling a story about those of other lands we get the reaction, "Aren't they queer?" we can be assured that it has been a poor story. Our stories, rather, should show the nobility and possibilities of every race.

In the second place, a good story should be ethically sound. The finest character and the most desirable social conduct should be the center of in-

terest rather than the villain and his vandalism. The London boy's definition of God, " 'Im that drowned the world in one day and is going to burn it in another," reveals all too clearly that the stories he had heard had contained unethical conceptions of God. "God has improved a good deal since then, hasn't he?" was another boy's thoughtful comment on a story portraying a low ideal of God. After being told the story of Joseph's unkind brothers, a boy questioned his mother, "Why did they treat their brother like that?" After the mother's rather feeble attempt at an explanation, the boy's countenance brightened with understanding, and he exclaimed, "Oh, yes! the old Bible says, 'An eye for an eye, and a tooth for a tooth'; but the new Bible says, 'A kiss for a tooth, and a hug for an eye.' " These reactions reveal how boys and girls grasp and appreciate the finer, higher ethical standards and conceptions.

Moreover the positive story has the most value. A certain teacher faced the problem of stealing in her class. To meet it constructively, she told a story about a boy who stole, repented, confessed, and was reinstated in the group. Wisely she built the story about the normal boy's desire to be in good standing with his fellows. And it worked! The guilty boy did confess, and was reinstated in the group. This experience shows clearly the value of the positive story, the story that suggests right action in a given situation. Through a positive story, this capable

teacher had opened up the desirable steps to be taken by one who did wrong. The negative story, on the other hand, lacks this suggestive element, and consequently is less valuable for religious education, or, for that matter, for any educational purpose.

Furthermore, a good story will be suited to the capacities, needs, and interests of the group to which it is told. One would not try to stimulate a small child to serve in a welfare center, but he might reasonably be encouraged to be kind and helpful at home. In the same way, one would not try to influence an adolescent to set out at once for some center in China, but he might be aroused to treat fairly the Chinese laundryman in his community. The story interests and needs of intermediates center primarily in tales of heroic adventure and personal achievement in the face of obstacles; of unselfish altruistic activity; of friendship and romance; of the choice and pursuit of careers that are challenging and demand struggle; of self-mastery, chivalry, self-sacrifice and group loyalty; of deeds which involve moral struggle and problems like their own, and show the natural social consequences of right and wrong choices. Furthermore, the early adolescent is eager to develop the wide social sympathy and understanding which stories of immigrants and of peoples of other lands supply. The Bible abounds in stories that meet these needs and interests, and missionary reports of the lives of missionaries and Christian pioneers in every age and in every land are a veritable

storehouse of rich story material that captivates the intermediate boy and girl.

How to Tell Stories. Hughes Mearns in his most suggestive and stimulating book, *Creative Youth,* relates the following experience of a youthful reader:

> She performed a little miracle. Something expectant in her quiet bearing, in her eyes, in the slow movement of her hand as she gently turned a page, something held us before she had begun. In consequence, her first line was given in the most perfect of all silences, that silence within silence, when not only is every bodily movement of the audience stilled, but their minds seem to stop all conflicting vibrations and willingly surrender to attention. And what was the secret of it? She had felt deeply—and she made us feel, too.

First of all the good story-teller must feel deeply the story he tells. This is something altogether different from the use of the falsetto tone and sentimental appeal that some story-tellers affect to conceal the absence of fine, deep feeling.

Doing anything well requires preparation, and nowhere is this more true than in the telling of a story. As Paul did at Athens, so the wise story-teller pictures the group to which he is to tell the stories, their interests, needs, and capacities. Then he formulates carefully his purpose for telling the story he has chosen, for on this rests the approach, development, and final ending. To help the boys and girls to be more thoughtful of others, to help them to share gladly their possessions with those who have less, to help them to be courteous to strangers, and so on in

endless number, are the aims based on and formulated according to the peculiar needs of the group. It is interesting to study Jesus' stories from this point of view. He always had a well defined purpose, and took into consideration his listeners. It is evident that the same story may be told with different aims. For instance, Joseph's treatment of his brethren may be told with the aim of showing how he returned good for evil, or how he was not ashamed of his family. After the purpose has been determined, a story should be outlined—its beginning, succession of events, climax, and conclusion. Even the best of story-tellers confess their need of doing this most carefully in writing. To memorize the whole story may be burdensome, and may result in an unreal, mechanical recital; but because of their vital importance to the value of the story, the beginning and ending should be memorized. The principle that practice makes perfect, should also receive due attention. One able story-teller confesses that he tells and retells a story aloud in order to get accustomed to his own voice; that he even stands before a mirror so as to note and overcome any eccentricities or detracting mannerisms. It goes almost without saying that great care should be taken to provide the proper atmosphere for the telling of the story; all distracting noises and sights should be eliminated, the group should not be too large, and everyone should be made physically comfortable.

"We like to have Mr. —— tell the stories in the

worship service," was the frank appraisal by a group of boys in a school of religion. When asked why, they began to analyze their feelings. "You can forget him and think of the story!" "He doesn't throw his hands around as if he were preaching!" "No, and he doesn't preach." Many more fine qualities, which the boys sensed but could not put into words, might have been added. He had no queer eccentricities, no false gestures that detracted; he told the story simply, naturally, directly. He didn't talk down, took the story seriously himself, used good diction, and spoke in a low voice. He made the characters real by the frequent use of direct conversation. Whenever possible he repeated the central thought, and this repetition of phrases added pleasure and satisfaction. The story with the recurring phrase is always popular. "The Forty Wrestlers" [1] was voted the best story told during the year in a certain school of religion. The reason is clear; the rhythm and repetition, which is so pronounced in this story, made its appeal. And furthermore, as the boys expressed it, this story-teller didn't preach—he refrained from moralizing, and permitted the story to carry its own message.

This ability to stop when the story ends is absolutely necessary if one wants to tell stories effectively. Moralizing interferes with the educational process. The listener has identified himself with the character

[1] From *A Life at Its Best.* R. H. Edwards and Ethel Cutler. Association Press, New York.

of the story, and is living in and through him. When a moral is dragged in, the listener awakens abruptly to the realization that the character and his experiences have no reality for the teller. "The true artist never thrusts his purpose upon you in awkward fashion, but it pervades his whole work as the soul does the body." Every story-teller should remember the maxim, "If a story is good enough to tell, it will do its own teaching," and Henry Van Dyke's petition, "Grant, Lord, that I may never tag a moral to a tale or tell a story without a meaning!"

Story Sources. In looking through a leader's copy of a mission study book, the following notations were discovered in the margin: "Incidents for a story," "story material," etc. As this leader's notations indicated, incidents from mission study books, classics, magazines, newspapers, personal experiences, etc., may be worked into story form by enlarging upon them and organizing them on the basis of the usual simple outline—beginning, succession of events, climax, and conclusion. Leaders find it advisable to keep their own personal file of stories; some catalogue them according to the qualities they exemplify, as for instance, courage, loyalty, self-sacrifice, self-mastery.[1]

The Adolescent Craze for Reading. When we think of the adolescent's love of stories, our minds leap immediately to his reading craze, his speedily

[1] See Appendix, pp. 178-182, for a selected list of suitable stories and valuable collections of stories for intermediates.

developing interest in longer narratives, in novels, adventure tales, travelogues and biographies. While these are not so adaptable for telling, they furnish palatable food for the rapidly awakening and insatiable appetite for reading. "Nobody between the ages of twelve and twenty ever has enough books to read. Tradition to the contrary notwithstanding, these are the great reading years; the fact that they are the great dancing years and the great skating years and the great swimming years doesn't alter the truth."

And what are these adolescents reading? Tales of romance? Yes, particularly during the later years of adolescence. But go to the book shelf of any adolescent and note the wide range of his reading, or snatch a glimpse of the book over which he is poring with such utter abandon. It may be some tale of heroic adventure or achievement, a travelogue full of thrills, a daring and dramatic narrative of history, or very frequently a biography. Invariably it will be a tale full of concrete and picturesque detail, in which the personal element is radiantly predominant. Adolescence is preeminently a period of hero-worship. Boys like heroes of action, power and courage. Girls admire women who do things under great difficulty and against heavy odds.

The successful leader in missionary and religious education will be quick to take advantage of these compelling reading interests of the adolescent. Satisfy his desire for reading about heroes who can

do things by giving him biographies of missionaries, of outstanding Christians of all races, and of the great national heroes of other lands. Give outlet to his urge for adventure by supplying him with tales of explorers, discoverers, missionaries, and pioneers in the field of social service. When he craves historical narratives, give him interesting accounts of the history of the Christian church and of the missionary enterprise. When he expresses admiration for Cooper and his pioneer tales of the early days in America, place at his disposal the equally thrilling tales of the early "pioneers of the faith" in this and other lands.

In many adolescents there is a rapidly developing appreciation of the rhythm and swing of poetry. Acquaint them with poems that sing of brotherhood and justice in social, industrial and international relationships—poems like "Scum o' the Earth," "He Drew a Circle That Shut Me Out," "In Christ There Is No East or West"—and with anthologies of verse like *The New Patriotism* (poems of brotherhood by American and British poets),[1] and *Peace Crusaders—Adventures in Goodwill.*[2]

"International Mind Alcoves" have been established in one hundred and seventy-eight Carnegie libraries in our country. The Carnegie Endowment for International Peace has set up these alcoves in

[1] Compiled by Thomas Curtis Clark and Esther A. Gillespie. Bobbs Merrill Company, Indianapolis. 1927.

[2] Compiled by A. B. Griscom. J. B. Lippincott Company, Philadelphia. 1928.

which certain selected books dealing with the daily life, customs, and history of various peoples may be found. This is a tribute to the high place books can and should play in cultivating good-will and the international mind, and it is highly suggestive of what churches and church schools can do. Furthermore, it suggests a valuable project in world friendship for intermediate groups. What finer missionary activity could an intermediate group engage in than the setting up of an "International Mind Alcove" in its local church? The reading, evaluation, and choice of books for such a purpose presents endless opportunities for missionary education.

The Value of Biography. "The character of a boy may be judged by the hero he worships." "Next to personal contact with great men and women, acquaintance with them through the reading of their biographies offers the greatest inspiration for noble living." These two statements give to biography the high place it deserves, and reiterate the poet's appraisal of its great suggestive value:

> Lives of great men oft remind us,
> We can make our lives sublime.

Dr. Michael Pupin, professor at Columbia University, scientist and developer of the modern telephone, attributes his career of purposeful endeavor and worthy achievement to the inspiration he received from reading about the lives of Lincoln and Franklin, back in his Serbian home. Psychologists also testify

to the value of biography. Overstreet, in his fascinating and popular book, *About Ourselves,* evaluates this contact with great personalities through biography as the "most vitalizing thing of all." He says:

> Let the boy, uncompelled, get hold of a life of Livingstone, or of Dr. Grenfell, or of Captain Scott, and see if his blood is not set coursing the faster. The great qualities of courage, endurance, high-mindedness, dogged research are pale moral abstractions when talked of simply as qualities, but seen in a vital human being, all the fine life in us leaps in response, and is stimulated to a like activity. In biography, we see life dynamic and whole; and when that life is noble, the nobility that is in us is roused to respond. Hence we have in biography incomparable psychological resources for building up the kind of expansive personality we desire to develop.[1]

Dr. Diffendorfer says:

> A boy who belonged to a Sunday school class which was studying *Uganda's White Man of Work,* a life of Alexander Mackay, was asked by his father what he was learning about Uganda, its people and manners and customs, and the work of the Christian missions. The boy could not answer many of the questions, but he told his father that he was tremendously interested in the man Mackay. He said, "Father, I would like to chalk my life up to his."[2]

Marcus Dods, in an article on "Books That Have Influenced Me," gave a missionary biography first place: "First among these I would name the life of Henry Martyn." In an evaluation of children's

[1] W. W. Norton and Company, New York. P. 173.
[2] *Missionary Education in Home and School.* Ralph E. Diffendorfer. Abingdon Press, New York. 1917.

literature, Sophia Lyon Fahs, gives missionary biography a large place:

> Missionary biographies have completely transformed the life purpose and work of hundreds of men and women. It was the stories of missionary heroism which his mother told him, and the map of Africa on which his father traced the journey of Livingstone, then in progress, that fired the soul of Alexander Mackay so that he gave his life for Africa. William Carey, on his shoemaker's bench, read the story of David Brainerd in the woods of North America, and went forth to do the same things for the people of India. The same biography sent Henry Martyn to India and Samuel Marsden to New Zealand.[1]

Likewise, countless ministers have traced their call to their reading of the lives of John Wesley, Henry Ward Beecher, and Dwight L. Moody; scores of teachers have received their inspiration for high-minded endeavor from the life of Alice Freeman Palmer; social service workers from the lives of Jane Addams and Lillian Wald; nurses from those of Florence Nightingale and Edith Cavell. Biographies, either read by the adolescents themselves or rightly taught, will suggest kinds of service which they can render in their own homes, in their churches, in hospitals and welfare institutions of their communities, in their own and other lands, until their lives touch the ends of the earth.

Anatole France observes, "It is much easier to write for grown-ups than for kiddies. You can per-

[1] "Missionary Biography in the Sunday School." Sophia Lyon Fahs, in *Biblical World* for May, 1906.

suade grown men that it is the thing to read such and such a work. And they read it. They praise it. But when a child is bored, it tears up the page and makes a chickabiddy with it." This is likewise true of the adolescent; he will not read anything that is boresome, monotonous in its details, and lengthy in drawn-out descriptions. He calls for narratives that move rapidly, that possess dramatic elements, and portray people of courage and vitality. "Why are boys' books always better than girls'?" an adolescent girl queried. Her reaction is a faithful sidelight on the modern adolescent girl's taste for reading. She, too, insists on these vigorous qualities, and scorns the goody-goody book that pictures heroines that are "good, but good for nothing."

Suggested Further Reading

Book Friends of Youth. International Council of Religious Education, Chicago. 15 cents.

Bryant, Sara Cone. *How to Tell Stories to Children.* Houghton Mifflin Co., Boston. 1924. $2.00.

Cather, Katherine D. *Educating by Story Telling.* World Book Company, Yonkers, N. Y. 1918. $2.00.

Cather, Katherine D. *Religious Education Through Story Telling.* Abingdon Press, New York. 1925. $1.00.

Eggleston, Margaret W. *The Use of the Story in Religious Education.* Doubleday, Doran & Co., Garden City, N. Y. 1920. $1.50.

Maus, Cynthia P. *Youth and Story Telling.* International Council of Religious Education, Chicago. 15 cents.

Shedlock, M. L. *The Art of the Story-Teller.* D. Appleton & Co., New York. 1915. $2.25.

St. John, E. P. *Stories and Story Telling.* Pilgrim Press, Boston. 1918. 75 cents.

V

DRAMATIZATION AND PLAY ACTIVITIES

How Six Boys Wrote a Play About Neesima.[1]

This is the story of how an adolescent boy, suddenly confronted with the missionary education program of a modern church school, rose to the opportunity and induced five other boys, together with the minister, to join him in the production of a missionary program for the school. . . . The director [of religious education] turned over to him the entire set of materials furnished by the foreign boards for the study of Japan, in order to see what he would make of them. He came back the next day, asking for the complete story of Neesima, and said, "We ought to make a play out of that."

The next week he was back for help. "Too many scenes in it. I don't know what to do with them all. Could we make it tableaux and you tell the story in between?"

"Wouldn't the boys feel funny standing there doing nothing?" asked the director. So far, there were no other boys in the picture, the whole process being centered in the mind of this one. He could be trusted to get the others when they were needed. The director continued, "I saw four scenes from that story given in monologue at a conference this summer. Would you like to see the list?"

He read the list and rendered his verdict. "We can do it better than that and we won't have any girls in it, either."

The next Sunday morning before church time found this boy with two of his cronies and the director sitting about a table, working out the first scene. All four had read the story of Neesima before coming, and the

[1] "The Man Who Wouldn't Give Up." Herbert W. Gates, in *The Church School* for March, 1924. The account of a project directed by Mary Jenness.

other boys had been assigned their parts by the first one. They had read the story as told in "Carrying the Christian Message," by Mary Jenness. They might also have read it in Axling's *Japan on the Upward Trail,* though the former account lends itself rather better to dramatization.

The leader [of the boys] had picked for himself the part of the prince, but was suddenly seized with a fit of shyness. "I never did this before. You take the part," he said to the director.

"All right; if you'll help me out. Neesima," she said to the boy taking that part, "what is it you want of the prince in this scene?"

"Want to get permission to go to Hakodate, don't I?"

"What for?"

"To study English."

"But what has the prince to do with it?"

Here the boy who had been cast for the rôle of the prince forgot his shyness and came to life. "I've got the ships," he broke in. "He can't go without a permit from me."

"All right, let's start in. Try it, Neesima."

"Good morning, prince," began Neesima cheerfully. There was a disgusted grunt from that noble.

"You must bow your way in," ordered the prince, "and don't speak until I speak to you. You've got to be awful polite to me or you won't get anything. Now, what is your wish?"

"Noble prince, to learn English," replied Neesima.

"Don't let that out so soon," objected a third boy. "You'll get thrown into a dungeon or something. There's a law against learning English. Get off some kind of patriotic spiel first, can't you? Tell him why you want to know English."

"To help Japan," Neesima replied.

After an hour of this cross-fire, with all four frequently talking at once, the first scene had been enacted three times and the order of points learned. The points of the second scene were agreed upon in the same way. . . .

After the first two scenes had been worked out . . . the director reduced them to writing and gave them to the boys next day.

"But we don't need them," was the surprised comment. "They're just what we said yesterday!"

The general plan having been worked out by this inner circle, other characters were asked in, with the understanding that they make up their own parts. Each was given the story of Neesima and asked to read it before the rehearsal. Each was also presented with the following scenario and asked to study out the points of the scene in which he was to take part.

SCENARIO

Scene I. Neesima begs permission from his feudal prince to go to Hakadote in north Japan in order to study English.

Scene II. President Seelye of Amherst College says good-by to his former student, Joseph Hardy Neesima, just before the latter returns to Japan to found a Christian school.

Scene III. Count Tanaka, Imperial Commissioner of Education for Japan, tries for the last time to persuade Neesima to give up his project for a Christian school and to enter government service in Tokyo.

Scene IV. Neesima, now President of Doshisha University, which he founded, urges one of his first seniors, Mr. Ebina, to stand firm in the face of persecution.

Scene V. Mr. Ebina, now himself the President of Doshisha University, receives from Stewart Nichols, Amherst 1922, the two swords of Neesima which Mr. Nichols has brought back from America to the land of Neesima.

Of course the amazing ease with which the first scenes were given at the rehearsal fired the imagination of the other players. "What's the idea of my scene?" asked the minister [of the church]. "What

has Neesima come to me for?" (He took the part of President Seelye.) "Is this before or after his graduation? What does he want?"

"To say good-by," volunteered the prince.

"To tell you what I'm going to do in Japan," said Neesima.

"Have you any money to do it with?" asked the minister.

"Just five thousand dollars from that Rutland meeting." Here the director reached for her pencil and prepared to take down the scene.

So the play developed by the spontaneous combustion of ideas, every character off the stage being privileged to tell the ones on the stage how to do it. As it worked out, one person in each scene held the key. If he knew the order of points he could keep the interview going. Hence the director made out little cue-cards with a list of the points in order. Only two of these had to be used in the final presentation. . . .

Each person was responsible for his own properties. Black silk choir gowns made an excellent substitute for kimonos, and the mortar-boards were added in the college scenes, II, IV, and V. The prince's aunt made a fine gold tassel to distinguish President Seelye. The prince practiced faithfully at making Japanese characters with a brush so that he might dash off the permit. Best of all he induced the manual training department of the high school to make excellent models of the swords of Neesima from a small photograph.

The Play's the Thing. As the preceding account graphically sets forth, the let's-play-it request of childhood carries over into adolescence. That dramatic urge, which is an outgrowth of the natural play interest of children, continues and gathers strength during the adolescent years. "With a native genius for dramatic effort, they get up plays,

make scenery and costumes, prepare speeches, and charge admission!" In this statement and in further comments on original plays written by Lynd Ward when he was eleven and twelve years of age, Dr. Hartshorne [1] emphasizes the great dramatic interest and ability of the adolescent. Hence in providing opportunity for dramatization in our religious and missionary educational work, we are tapping a normal adolescent interest and utilizing it for worthy ends.

It is said that boys and girls learn what they play. This contention is confirmed by the experience of a junior high school teacher who tried an interesting experiment with one of her pupils. She had given him an examination on the fact material of English history which he had been studying. Then, knowing his great interest in dramatics, she suggested that as one of his papers he write a pageant or dramatization covering the same period of history. He accepted the challenge, and studied as he had never studied before in its preparation. When the pageant was finished, she gave him the same test that she had given previously. The result was amazing. His knowledge of the facts, his grasp of their interrelationship and significance, and his appreciation of the ways of living and thinking of the English people, had increased decidedly.

This teacher's experience coincided with that of the leader of the six boys who dramatized the story

[1] *Childhood and Character*, p. 101.

of Neesima. These boys knew more about Japan—her national desires, her people, their ways of living, their social, domestic and religious customs—than they could ever have mastered by the mere memorization of facts from textbooks. Undoubtedly dramatization can further the acquisition of fruitful knowledge, and can increase accuracy, rapidity and retentiveness in learning.

A class in methods was discussing the relative value of dramatization, story-telling, lecturing, memorization and discussion for developing attitudes of friendliness. The unique merit of dramatization was stressed. One member told of an American girl who was taking the part of an Armenian girl in a pantomime for a benefit. One day, before rehearsal for the play, the director found her sitting on a box, with a most tragic expression on her face. At the director's inquiry, "What's the trouble?" she looked up with a sigh and exclaimed, "Oh, I feel so sorry for me!" She had completely identified herself with the hungry, cold, fatherless and motherless Armenian girl. In dramatization, boys and girls readily put themselves in the places of the characters they are representing, and sympathetically experience what they experienced. As a consequence, their range of sympathy, interest and understanding is increased. As Miss Jenness states in her book, *Meet Your United States,* "When we have played ourselves into the frame of mind of our friends in a frontier town, an Indian village, or a factory district, we are more

than ever able to appreciate, understand, sympathize and share."

Miss Edland[1] tells the incident of Harry, who liked to call Tony "Dago!" She knew that reproof or a lecture on courtesy and respect for others would do little good, so she decided to try dramatization. She had the group of which Harry was a member work up a play centering about the life of Christopher Columbus. With the wisdom and foresight of the true leader in educational dramatics, she suggested that Harry would make a fine Columbus. Harry was delighted, and worked hard to do his part well. One day in the midst of the preparation she asked in an off-hand manner, "Was Columbus a 'Dago'?" Harry resented the implication of her question. Then, she remarked quite naïvely, "Tony must be proud to come from the land of Columbus! By the way, I wonder if Tony couldn't help you with your part, Harry!" He welcomed the suggestion, and went to Tony's home to get ideas and to see things that came from the land of Columbus. As a result, a new respect for Tony, who also came from the land of Columbus, was fostered.

Dramatization has peculiar values for adolescents. Not only does it appeal to them, but it helps them to overcome their self-consciousness; they lose themselves in the characters they play. This alone would justify its use with adolescents, for this is a serious

[1] In "Why Dramatize and How," in the *Church School* for June, 1921.

teen-age problem. More than this, dramatization affords opportunity for the church to use its young people. Miss Mary Russell stresses this point in her book, *Dramatized Bible Stories for Young People.*

> Churches are constantly lamenting the absence from the services of the young people. Perhaps if they had more to do in the work of the church, their interest and attendance would be correspondingly greater. Young people are truly religious, but theirs is not the religion of maturity. It does not express itself naturally in testimony meetings, but in ways which lie within the interests and abilities of youth. Through the dramatized story, the youth finds one way. As he tries to impersonate a strong, noble, loyal character, he finds within his own heart a desire to be the character he is portraying.

Many a youth can testify, if he is not too reticent in such matters, to the challenge to high living that has come as he has helped in the dramatizing of a fine story or play. Through dramatization of Bible stories, he can come into a comprehension of the life experiences of a highly religious people. As he studies and works over these stories he increases his knowledge and appreciation of the contributions of the Hebrew and Christian religions, and catches the beauty of the way of life of the Master of living. What adolescent could participate in the dramatization of the story of the Good Samaritan, as worked out by Miss Russell, and not have a clearer understanding of the meaning of brotherhood, world friendliness, and neighborliness—the missionary message of Christianity?

Types of Dramatization. Dramatization can be divided into two general types, the formal and the informal. To the former belong the written plays and pageants. In the latter, the players prepare the play or pageant themselves, making their own scenes and acts, stage settings and costumes, and writing them out or giving them spontaneously. The aim of the former centers usually in the finished product rather than in the development of the boys and girls, which is the chief object of the latter. Hence the informal type carries with it the maximum of educational possibilities. It affords greater opportunity for initiative and choice, for real thinking and evaluation, and for the securing of information, since mere blind memorization of lines is impossible. As Dr. Gates testifies in his comments on the play on Neesima:

> The point of the whole is not whether six boys, along with the minister, have written a better play than anyone else could have produced. The point is that by their own efforts they have written the life-giving story of Neesima into their own experience more effectively than anyone could have done it for them. Would three boys who live out of town have put off their dinner for two hours twice within a week to give a ready-made play? Would the entire group have given up four hours for something not their own? . . . Ready-made plays have some value for the purpose of giving instruction and even arousing interest on the part of the hearers, but for the enjoyment of fellowship in a common cause, for character-building, and for the most inspiring results, the home-made play is far better.

With children, the story-playing type of dramatization is natural. Up until adolescence they do not even need to write out the lines, but will make them up spontaneously as they act. However, during later childhood they begin to demand suitable costumes and appropriate settings; and beginning with adolescence they usually insist on having the lines written out. But the play or simple pageant may still be original.[1]

Prepared plays need not be ruled out entirely, for they have merit both for the audience and the players. When they are well selected and skilfully prepared and produced, no one can question the value of seeing and participating in them. However, in the preparation of these written plays and pageants, opportunity should be given to the players for freedom of interpretation and initiative in production and expression; and the emphasis should be placed on helping the players to live through the experience of the characters, rather than on perfection of production.[2]

What to Dramatize. Because boys and girls so easily lose themselves in the characters they are portraying in a play, great care must be exercised in the choice of plays, pageants and stories to be used in dramatization. The same tests must be applied

[1] *Meet Your United States,* by Mary Jenness, with its detailed descriptions of procedure, and its concrete suggestions drawn from the actual experience of the author, will be found helpful by leaders who undertake free dramatization with boys and girls.

[2] For a list of sources from which plays can be secured, see Appendix, p. 184.

here as in the selection of stories and reading material (see pp. 66-70). The plays must be true to life, ethically sound, and positive rather than negative. They should contain great messages, in which the finest action and characters are starred, and they should be suited to the interests, needs, and capacities of the players. In this connection it is interesting to note in Dr. Gates' account how the boys chose, out of a mass of material, to dramatize the life of Neesima, revealing again the adolescent's keen interest in persons who live heroically. Because boys and girls slip so readily into the character of another, leaders find it advisable to omit the dramatization of bandit or murder scenes, referring to them in the conversations.

How to Dramatize. The account of how the six boys wrote the story of Joseph Hardy Neesima is suggestive of how to proceed in informal dramatization with adolescents. The leader turned over the materials to the boys, allowed them to outline the acts and scenes, and by suggestion helped them to organize and unify the whole. Each person wrote out his own part, and was responsible for his own properties. Dr. Gates comments on the leader's part as follows:

> Any friend of boys and girls who believes that such results are worth while can get them. He must pick his story with care, know it from A to Z, especially its high points of appeal. He must be ready to help simplify, to clarify aims, and to keep in view the purpose. . . . Even a comparatively inexperienced leader,

who throws himself hard on the natural chivalry of boyhood, will find that it loyally bears him up.

This is the method used by the internationally famous Heckscher Theater for Children in New York City. The director outlines the procedure as follows, and comments on the method as an aid in overcoming self-consciousness in adolescents.

In producing a play the ideal method is to tell the story to the children and allow them to become familiar with the spirit of the story as well as the narrative. Then let them act it out in pantomime. Gradually, they add lines, saying words that seem to them appropriate. The older person who is working with them writes down these lines. Then you have a play that children have created, and one that other children will understand and enjoy. . . . All boys and girls have imagination and natural dramatic instinct. If they develop the words and the pantomime of the play they are not as self-conscious as they might be if they were expressing the ideas of another person who has drilled them. All plays given by boys and girls should be the natural outgrowth of the boys and girls themselves—their ideas and their work.

So, in free dramatization the following steps are usually taken:[1]

A. Read over and study the various materials. If a story is being used as a basis, tell the story, emphasizing the action.

B. Select the scenes, filling in the action, and letting the boys and girls suggest the whole in detail.

[1] In the summarizing of these steps the author is indebted to *The Dramatization of Bible Stories,* by Elizabeth Erwin Miller, University of Chicago Press.

C. The third step is that of revision. The boys and girls themselves will notice repetition. "We keep saying the same thing over and over." "Why can't we leave out so and so?" These and other evaluations will suggest ways of revising and reorganizing the material.

D. After many actings, in which various members have had a chance to play the part of each character, let the group choose the persons who shall take the parts for the final presentations.

E. When it comes to the public presentation, if there is to be one, several things should be kept in mind. First of all, it should be remembered that the aim of educational dramatics is the education and development of the boys and girls, and not the entertainment of the spectators. Hence the final presentation should not be thought of as a grand climax exceeding in importance all the previous rehearsals, but rather as an opportunity to share with others what the members of the group have enjoyed, and to pass on a message which has meant much to them. As Dr. Diffendorfer helpfully states: "Exhibitions of vanity and personal self-glory will be prevented if the attitude of the group will be 'We are not to give a play, but to study Chinese home life and school life, and if we master them we may demonstrate them to our friends some evening in the future.'" Having the boys and girls plan and make the costumes and scenery, and using these early in the preparation, helps in giving to the final presentation the proper

perspective. To overcome the embarrassment and self-consciousness that arises frequently at the public presentation when the players appear in costume, many leaders suggest that someone, preferably a member of the group, tell the story before the play begins, introducing each player to the audience.

A word about choosing the cast should be added. For a public presentation it is wise to follow the suggested procedure of allowing the group to choose the members best suited to take the various parts, but in the regular classroom work the principle "Cast according to their needs," is most commendable. Character development is what counts. Give to the bashful girl an energetic, dashing part, in order to bring her out; give the boisterous, assertive girl a gentle part in which grace and poise are required. A boy or girl given continuously the star part becomes unbearable in his or her conduct; and those continually left out of the play or thrust into the background develop fear or an inferiority complex. In educational dramatics, boys and girls are cast not for the value they are to the play, but for the value the playing of a particular part will be to them. "Let the part make the person; not the person the part."

PLAY

Dramatization is only a part of a larger field of recreation activities and interests. The whole field is wide in its scope, and differs with each individual. Some will find recreation in reading, some in acting,

some in handcrafts, and others in sports and games. For some, work is recreative. This should be the normal state, but all too frequently work is compulsory, either self-imposed or imposed by others. Hence for most people there is need for provision for recreation apart from work, opportunity for free self-expression through play.

The Graphic Sketch Club, a Philadelphia settlement, is basing its whole program on the need for recreation. Its founder, Mr. Fleischer, states its purpose and mission in the phrase, "A playground for the soul." Dare the church in its religious education program fall short in this field? Is it not its mission, too, to provide its youth with opportunities for the growth of the soul through dramatics, entertainments and parties, handcrafts, reading, sports and athletics, hikes, picnics, camping, and games?

When we consider the educational values of play, we see its rightful place in the program of missionary education. In the first place, play has a particular contribution to make to the adolescent. It gives him that opportunity for wholesome adventure, for fellowship in the gang, and for the merging of his growing self into the group life which he craves. It ends in helping him to overcome his great problem of self-consciousness. The self-control, cooperation, courtesy, tolerance, forbearance, and comradeship developed through participation in cooperative games and sports can carry over and make for fair play in all his social relationships.

Moreover, play can overcome those hatreds and fears of other people who seem different. A class in the "little school" at the Chambersburg Missionary Conference was playing a circle game. A timid child, with the look of fear in her eyes, hesitated about taking the hand of the colored child next to her in the group. Sensing the situation, the teacher stepped in quickly and took the hand of the colored child and of the timid one. When the play spirit had gotten into full swing, she stepped out quietly and joined the hands of the two children. The fear had disappeared; play, plus the teacher's attitude, had broken it down. The same thing happens time and again with older boys and girls on the athletic field and playground. The play spirit and hatred cannot abide in a person at the same time. Play necessitates and calls forth all those expansive qualities of co-operative good-will which are the very antithesis of fear, danger and hate. If play can achieve these results, should not our missionary education program open wide the doors of opportunity for play, for athletic meets and sports, and for parties with boys and girls of other nationalities? Such play activities, provided they are free from any patronizing motive or atmosphere, are of inestimable value in fostering sympathetic understanding, friendliness, and international and interracial fellowships.

Playing the Games of Other Lands. To the request, "Let's play!" the leader responded, "All right, what shall we play?" After several favorite games

had been mentioned, the leader added, "Now, after we have played these, I have a new one for you." When the time came, she explained the details of the Chinese game, "Forcing the City Gates." "Oh, that's like Prisoner's Base!" exclaimed someone. "It is and it isn't!" commented another. After the group had played it with hilarity and satisfaction, the leader explained that it was a game played by Chinese boys and girls. "Do they have games like ours?" was the surprised response. A new appreciation of at least one similarity, joy in play, between the Chinese and themselves had been born. Without doubt, Katherine Stanley Hall made one of the rarest contributions to the curriculum material of missionary education when she compiled the games of other lands in her well-known game classic, *Children at Play in Many Lands.*

Intermediates are interested particularly in planning parties and festivals. Such parties and festivals based on the customs and observances of other lands are rich in opportunity for training in world friendship. For these call for the inclusion not only of games, but of plays, sketches, decorations, refreshments, and ever so many items, all of which can be made typical of the country whose activities and life it is intended to portray.[1]

Truly, in play the whole world is akin; every land

[1] The possibilities of such a festival and an outline of procedure are described in *Young China,* by Mabel Gardner Kerschner (Missionary Education Movement, New York), page 36.

has its games. And playing the games of the world adds another bond of fellowship between boys and girls of different nationalities. Today in the colleges and universities of other lands, boys and girls are playing American games, and through them are coming to feel akin to us. Will not the fellowship be more perfect and complete when we in America begin to play the games of every land, and, through our joy in them, come to a deeper appreciation and respect for the lands in which they originated?

Suggested Further Reading

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VI

LEARNING BY OBSERVATION AND DISCUSSION

A Vacation Travel Tour. At the first session of a vacation church school a leader announced to his group of intermediate boys, "Since this is vacation and the time for travel, I thought we might take some trips. How about it?" One boy's "Hurray!" was contagious; enthusiasm developed immediately. In a spirit of comradeship the leader continued, "I've gathered together a lot of travel folders from the various steamship and railway agencies. But that's just the beginning. It looks to me as if it will take lots of work." Then he added with a twinkle, "And even more imagination!" He explained that in a real vacation each one has the pleasure of going wherever he wants to go, and threw out the question, "Where in all the world would you like most to go?" "Gee! I'd like to go to Alaska!" "Say, let's go to China; I'd like to see a real bandit!" "Me for Africa to hunt big game!" came the quick responses.

The remainder of the first session was spent in organizing the various suggestions made by the boys themselves and collected from the travel folders, with the result that four main tours were decided upon: a trip to the Orient, a Mediterranean cruise, "Following African Trails," and "Seeing America First." Then the leader divided the group into four sections,

distributed the material he had collected, and asked each to work up for the next session a brief presentation of what attractions each of the four tours offered. He threw out the parting challenge, "Do anything to make your presentation interesting, but make everyone want to go on your tour!" The project then developed as follows:

Second Session.—The various tours were presented, and each boy chose finally which one he wished to take. The Mediterranean cruise received so few applicants that these preferred to join one of the other groups. The group decided to suggest to the junior group in the vacation school that they take the Mediterranean cruise. The preliminary committee for this tour was chosen to act as agents and present it to the junior group, which they did immediately and with success.

Third Session.—All met together. The leader told in detail about the requirements for travel to foreign lands, including the necessity of securing passports, visas, personal photographs, etc. He explained that a boat has various officers, and suggested that each party facilitate its tour by electing a captain, purser, keeper of the log, officers to figure the routes, etc. Then the tour parties met separately, elected the various officers, went over the materials they had collected, discussed where they could get other helps from magazines, books, and travel agencies, and decided to establish a library for their boat. At the close of the session the parties came together again

to relate what each had done and to exchange suggestions.

Fourth Session.—Each party selected its library, mapped its tour, and made a list of things it wanted to see—homes, schools, people at play, temples, and mission centers. They wrote letters to denominational headquarters for the location of the most typical centers, asking for any available descriptive pamphlets. At the beginning and at the close of this session, when all the groups met together, suggestions were interchanged. The leader added his suggestions, and told in some detail about the tour described in *Friendship Center in China,*[1] recommending its use for reference in planning the tours.

Fifth to Twentieth Sessions.—During the remaining sessions the three parties made their tours, stopping at the different countries and making sightseeing trips to the places of interest which they had decided to visit. They gathered pictures and curios, and kept a log of the trip, illustrating it with maps, diagrams and sketches. Letters home told about the ocean trip and the gay times on board ship—the sports and games of other lands played on deck, stories of other countries which they learned from friends they met on the steamer, and the books they had in the library—and contained interesting sketches about the places they were visiting, the ways and manners of the people, short descriptions of their

[1] Wilhelmina Stooker and Janet Hill, Missionary Education Movement, New York.

homes, schools, industries, temples of worship, and of the Christian churches and mission centers. At each session the group chose the guide for the following session, whose duty it was to lecture on the places they would visit that day. The worship periods, which were led by the leader [the group's decision], were built around the central theme of world friendship, with stories of boys and girls of different nationalities, and hymns and prayers emphasizing brotherhood. Each Sunday during the trip they attended a church service, details of which had been suggested by the group but conducted by the leader. They used in these worship services Jesus' stories of brotherhood which they had searched out for themselves from the New Testament.

Closing Session.—Parents and friends of the group had been invited to share the pleasures of their trips at the last session. The junior group had been asked to join in making the plans and program. Their Mediterranean cruise had been mainly a trip to Bible lands and to the Near East. Each of the four parties, including the juniors, fixed up a room with decorations and curios, exhibited maps and posters depicting the route taken, the countries visited, and displayed the log which had been kept. The visitors went from one room to another, and in each the group responsible gave travel talks, and explained the maps, posters, and pictures. At the close all met together for a short program in which each group gave a brief sketch of some typical scene from its

trip. The singing of "America" and the salute to the flag concluded the program.

At one of the later sessions the leader called for expressions from the boys as to how they had enjoyed the vacation church school, and asked what it had meant to them. "I know now what a Chinese bandit is!" said the boy who had been so eager to see one. "India certainly does have beautiful buildings!" "Well, you don't have to go out of America to see great scenery!" "No, nor poverty either! Why, you can see China, Africa, and all of Europe in a day in New York City." "Now, when they talk about giving to missions I'll know what they mean." These few spoken statements and the many reactions which the leader noted from time to time convinced him that these tours had been more than mere pleasure trips. One very interesting decision was made—that another time they would not go to so many places, but would see the places they did visit more thoroughly. Can anyone doubt the limitless possibilities offered by such a project for acquiring helpful knowledge, and for developing attitudes of sympathy and understanding toward other peoples and their lands?

Excursions and Observation Trips. "I like settlement work, but not missions." This remark by a member of an adolescent group suggested to the leader the challenging response, "Would you like to visit some settlements?" All in the group were eager to do so. So a visit was planned to a well-known

settlement which was also a highly esteemed art center. The trip was full of surprises. The very beauty of the rooms and the art objects they contained, the amazing proportion of those of foreign birth who were winning the art prizes, the nationalities, creeds, and social castes that were represented in the classes —all this was a rare discovery. The director's talk was a revelation—his respect for all classes and nationalities, his faith in the good in all, his subtle appreciation of what beauty can do for the soul, his reverence for the divine spark in everyone regardless of color, creed, or birth, and his close association of beauty with God. Naturally the group talked about this visit and the impressions they got. "What is a settlement?" "What is its work?" "When, why, and how did settlements start?"

These questions initiated a series of imaginary observation trips to Hull House, Chicago, the first settlement in America, together with a study of the life and ideals of Jane Addams; to Henry Street Settlement, New York City, where Lillian Wald began the community nursing service; and to Toynbee Hall, England, the birthplace of the settlement movement. The interest was growing, so the leader suggested a similar excursion to a denominational mission center in Japan. As a result of this study the members of the group expressed a desire to find out something about the beginnings of missionary work. They read the accounts of the struggles and hardships of the early pioneer missionaries

in Japan and other countries. The book, *Love Stories of Great Missionaries,*[1] was especially fascinating; it made the missionaries seem more human and real. Thus, beginning with the group's interest in settlement work, the leader had wisely and constructively guided them into a most vital study of missionary work. Some of their remarks are suggestive of the value to missionary education of such an observation trip. "I didn't know the work of missions could be so interesting." "Missionary work is really social service, not just preaching as I always thought." "It seems to me that the early pioneer missionaries were Lillian Walds and Jane Addamses and Florence Nightingales all in one." They had sensed the great truth that missions are not home and foreign, but one daring enterprise in justice and brotherliness.

A survey of the neighborhood was the purpose that took another group on tours of observation and investigation into the churches, the Y.W.C.A., the Y.M.C.A., the settlements, day nurseries, libraries, recreation centers, factories, stores, and markets of its community. The outcome was a study of the contributions made by these various institutions to the community life. Attention was called to the nationality groups in the community, with emphasis on those that are doing the manual work of our country. This led to a further study of the people living in the community, their racial backgrounds,

[1] B. M. Brain, Fleming H. Revell Co., New York.

living conditions, and opportunities for taking advantage of the educational, recreational and religious facilities of the community. Maps, charts, and posters depicting the results of their investigations were made and displayed in the woman's missionary society and the church school.

The Observation Method. Truly, seeing is believing. As the Chinese proverb expresses it: "One seeing equals a hundred hearings." The observation method utilizes to the maximum degree the eye-gate. The first-hand contacts which this method affords make possible that actual experience which is always a better teacher than mere booklearning. It is worth noting, too, that excursion and observation tours—even imaginary ones—combine in a wholesome way work and play. They are fun! It is partly for this reason that Professor Collings [1] gives excursions such a prominent place in the junior high school curriculum: "We have excursion projects, or purposeful study of community problems, because exploration of their own and other people's environment is a normal phase of their expanding life."

In public school education the use of the observation method is spreading rapidly and extensively. Today in our best schools excursions are the rule rather than the exception. It is valuable for the college student to have his university travel tours, and for the professional man to have his travel seminars. But educators are insisting that we begin at an

[1] *Our Enemy the Child.* Agnes de Lima. P. 45.

earlier age to establish first-hand contacts with other countries and other peoples in order to nip in the bud developing fears and misunderstandings concerning them. Toward this end it is being suggested that we make the last grammar school year a year of international visiting, and decide where to go by asking, "What nation do you fear? Are you way down deep in your soul afraid of Russia, China, Japan, England, or Mexico? If so, then you should spend a year in that country, make friends there, go there as one of tens of thousands of ambassadors who are enlisted in the war against fear. For ignorance is fear, and fear is jealousy, and jealousy is hate." In this proposal the educator is challenging the church, and suggesting how it can strengthen its program of proclaiming peace and good-will.

Seeing Leads to Doing. But seeing is more than believing; seeing leads to doing. Seeing makes for that strength of conviction that culminates in action. A group of adolescent girls visited a children's ward in a hospital. They came back and made scrapbooks, games, toys, and baskets which they filled with flowers, and sent them to the hospital. Another group went to a Sunday school in a mission and saw the dreariness of the room and the lack of equipment. They made yellow curtains for the windows, mounted Bible pictures for the walls, and collected handwork materials for use in the school. Still another group visited a settlement kindergarten. The boys made and painted flower boxes for the win-

dows, and the girls made oilcloth doilies for use on the tables. Rag dolls and games were sent to a day nursery by another group as the result of a previous visit. Jacob Riis saw the slums of New York City, was moved with compassion, and determined to change the conditions which he found there. David Livingstone saw the needs of the people of Africa, and gave his life to bringing light into that dark continent. Abraham Lincoln saw a slave sold at auction, and became the liberator and friend of the Negro people in this country. Wilfred Grenfell one afternoon dropped in at the office of his family physician, who chanced to show him a human brain. His own words reveal the effect which it had upon him: "The sight simply thrilled me. To think that this puckered thing was the machine that controlled a man's body! That it could make the difference between an idiot and a genius! It stirred my imagination. I immediately decided to become a physician." Seeing for one's self always makes for intelligent living and meaningful service.

Investigation and Research. The next best thing to a real vacation tour is an imaginary one. Half the fun, anyway, is in the planning which is common to both. The boys and girls who took the trips mentioned at the beginning of the chapter could testify to the good times they had and to the things they learned. Their leader would affirm that these imaginary tours by means of pictures, books, and slides did not fall far short of a real tour in the

final results. This is encouraging for leaders of church groups, for, with the possible exception of community tours, observation trips will have to be imaginary ones, depending upon investigation and research for information, and on pictures and slides for sightseeing.

Investigation and research projects have merit comparable to those of observation. The former are usually based on a problem, as for example: "How does our church manage its finances?" "What items are included in our missionary budget?" "How is a mission station operated?" "Where and of what types are the missionary enterprises of our church?" "How does our church care for its children?"

An interesting investigation project was worked out by an intermediate group on the problem: "Where did we get our church?" The group went into the church and listed the things there which interested them most: the organ, carved woodwork, stained glass windows, carpets, hangings, brasses, hymnals, and the Bible. Then began a fascinating search and investigation of the sources of these things, and the nationality, home life, and working conditions of the men who made them. It turned out to be a splendid missionary project, for it was found that they were indebted to numerous countries and nationalities for the many articles of beauty and usefulness which were to be found in their church. Similar investigations have been made on the problem: "Where did we get our home?" with the sub-

questions, "Where do we get our food; where do we get our clothes; where do we get our furniture, our music, our pictures, and our art?" "Who does the work of America?" "Where did we get our inventions?"

A most thorough and extensive investigation project, carried out by the Woodbury, N. J., high school pupils, on the subject, "The Contribution of Various Racial Elements to Our Complex American Life," [1] is suggestive for intermediate church school and missionary groups. With the cooperation of various departments and under the guidance of the teachers, the boys and girls did the research work, planned and presented six programs in the school assemblies on the contributions of six racial and national groups as follows: the Italian, the American Indian, the German, the Negro, the Hebrew, the Oriental. In all of these programs the gifts of music, poetry, art, famous men, and science, which each of these groups had made, were emphasized and recognized to be of immeasurable importance. A final program, given on International Good-will Day, took the form of a short pageant, "The Making of America," dealing with America and her immigrants. A song, "All o' the World a Home," was used at each assembly, as was the following prayer:

Almighty God, we who are members of different races and faiths desire together thy fatherhood and

[1] *A Program in Education for World Mindedness,* published by the Women's International League for Peace and Freedom, 1525 Locust St., Philadelphia.

our kinship with each other. In our differences we find that many of our hopes, our fears, our aspirations are one. Thou art our Father and we are thy children.

We are heartily sorry for the mists of fear, envy, hatred, suspicion, and greed which have blinded our eyes and thrust us asunder. May the light that comes from thee scatter these mists, cleanse our hearts, and give health to our spirits. Teach us to put away all bitterness, and walk together in the ways of human friendship.

Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due, regardless of race, color, or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight, and cooperation may we transcend our differences. May we gladly share with each other our best gifts, and together seek for a human world fashioned in good under thy guidance. Amen.

The Negro program prepared by this school illustrates in detail how the plan was worked out:

I. Gift of Music *Glee Clubs*

"How black folk sang their sorrow songs in the land of their bondage and made this music the only American folk music."

Talk: "The Origin, Nature, and Value of the Negro Spiritual." Several spirituals sung by the combined glee clubs. Vocal and piano solos by Negro composers: Coleridge-Taylor, Diton, etc. Victor records of famous singers: Roland Hayes, Marian Anderson, etc.

II. Gift of Food *Domestic Science Department*

"The Southern Negroes are the world's best cooks."

(1) Demonstration by several girls of the making of peanut bread from flour sent by Prof. Carver, of

Tuskegee. Finished products tasted by a teacher. (2) Talk on the life of Dr. Carver, of Tuskegee, who discovered one hundred and eighty ways to use the peanut and sweet potato, illustrated by a collection of many articles made from the peanut.

III. Special Speaker. Lincoln's Birthday.

IV. Gift of Literature. *English Department*
A talk on Negro folklore and poetry from the Uncle Remus stories to Countée Cullen, illustrated by recitations from each author discussed. Negro humor illustrated by several jokes from the American Æsop, William Pickens.

V. Gift of Famous Men. (See *Some Racial Contributions to America,* Rachel Davis-DuBois.)
a. War. Col. Charles E. Young. 200,000 colored soldiers in the Civil War, and 400,000 in the World War.
b. Inventions. Jan Metzelinger invented a machine for lasting shoes.
c. Science. Dr. D. H. Williams performed the first successful suturing operation on the human heart.
d. Art and Music. Henry O. Tanner, of Philadelphia, famous painter of religious subjects. Roland Hayes, the tenor singer.
e. Literature. Dr. W. E. B. DuBois, editor of the *Crisis.*
f. Education. Booker T. Washington, principal of Tuskegee.
g. Statesmanship. Frederick Douglass, orator and abolitionist.
After all stand in a row, they turn and show the audience posters on their backs showing by means of graphs the progress of the Negro in sixty years. (Armstrong Association, Philadelphia, Pa.)

These and similar investigation projects are valuable not only for increasing information, but also

for developing appreciation of the countless army of workers of every clime and nationality the world over, who combine their efforts to make our life happy and beautiful. No one can doubt the value of such projects for missionary education.

Direct research into the religions of the world is a more common missionary project. At the beginning of adolescence it becomes a fascinating study. Intermediates usually have just joined the church, or soon will. They are beginning to ask, "Why am I a Presbyterian or a Methodist or an Episcopalian?" The consideration of these questions leads naturally to the further questions, "What is a Mohammedan, a Buddhist, a Confucianist, a Taoist?" and "Why am I a Christian?" Any one of these may start the cycle. With one group it was a query about Roman Catholicism that led to a study of the different religions. The members of the group wrote reports of their own investigations of the several religions, read excerpts from the literature of each which the leader provided, and invited a Roman Catholic and Hebrew boy to tell about their religions, requesting them to emphasize especially the practical workings of each. Then they invited a missionary on furlough from China to tell what he knew about Mohammedanism, Buddhism, Confucianism, and Taoism.

Procedure in the Observation Method. The account of the vacation travel tour project at the beginning of the chapter is suggestive of the usual method of procedure in developing investigation and

observation projects. After the boys and girls have chosen their trip, let them arrange and plan every detail of it, writing for appointments, reservations, and such information as will make the travel more interesting and meaningful. Before starting, help them to make a list of things to look for: beautiful scenery, ways of living, working conditions, schools, temples, and mission centers. Encourage them to ask questions of the guides, and to take notes. Have them write reports of the trip to be read before their own group or some church organization. Select the best reports and contributions, such as pictures, maps, and sketches, for inclusion in the class scrapbook or travel diary. The giving of talks, illustrated by slides, postcard projectors, and posters, the writing of reports, the making of maps and charts, the planning of exhibits with models and curios, can serve as a summary of the trip and of what it meant to them. The leader should be a comrade of the party, enthusiastic and interested, making helpful suggestions and assisting in the gathering of materials. Note in the vacation travel tour project how the leader saved time wisely by sharing with the boys his own experiences. He told them what they might expect to see, and explained about the various officers on a boat and about guides and lecturers. Throughout, he recognized the value of allowing the boys to do most of the work, but he realized that much time might be saved and much monotony avoided if he furnished information occasionally.

DISCUSSION

The youthful editor of a summer camp paper writes:

> One of the finest things I ever learned came about from a discussion around the campfire. The subject was the reason for race prejudice. Up to that time I had never been prejudiced towards Negroes, Russians, Italians, or Swedes, but I had always maintained a severe attitude toward the Japs. At the beginning of the discussion I fervidly championed the recent Japanese Exclusion Act. A few sensible remarks against exclusion brought me back to my senses. I found that my real reason in favor of exclusion was that I did not know the Chinese and Japanese as well as the other races. The whole discussion started because of the race prejudice toward colored people which was proved to be wrong.

This experience in the overcoming of racial prejudice by open, frank discussion is an admirable example of how discussion, wisely led and conducted in a spirit of cooperative fairness, can go a long way toward developing Christian attitudes and fostering socially desirable behavior. Besides, discussion makes for individual self-expression, ability in organizing facts, and clear thinking on a problem. It leads to cooperative planning, and ultimately to cooperative action in the solution of that problem. In addition, it assists in the acquisition of correct information. Possibly in no other method is the check-up on facts so exacting, and the necessity for absolute accuracy so insistent.

A small boy had attended church for the first

time. After the service the minister said to him, "Well, how did you like church?" "Didn't like it!" was the immediate and emphatic reply. When asked why not, he responded frankly, "You did all the talking." Too many church school classes, mission bands, and guilds are conducted by this preaching method—the leader does all the talking. No provision is made for youth's natural desire to talk and discuss. A Sunday school teacher, commenting on his class of boys, said, "They never know the Golden Text, nor can they answer many questions about the lesson; but they always have questions of their own which they are eager to discuss." What a challenge to the wise teacher, to seize the natural interest and to lead from the group's own questions to problems of social and Kingdom concern for the Christian today! Beginning with adolescence, the urge to discuss grows by leaps and bounds; they love to do it.

What to Discuss. "Let young people talk, even though they stray from the subject; they'll come back if guided rightly," says one leader. To the question, "What shall they discuss?" come the replies from leaders generally, "Anything and everything!" "Discuss what they want to discuss!"

One discussion leads to another; that other to still another. Beginning with a group's immediate problems and interests, the range can widen until the problems of the world become their concern. All the activities in which they engage, in the process of being chosen, planned, carried out and evaluated, call

for discussion. Problems arise, and solutions must be sought; these require collaboration. The choosing of pictures for a hospital or mission school, the writing of a dramatization, the preparing of a worship service, the planning and carrying on of a service project or some handwork enterprise, will necessitate discussion. Stories told or read, book reviews, talks by missionaries and others, observation trips, investigation enterprises—all will open up valuable discussions. The opportunities for initiating problems are endless, and the scope is limitless. Nor should we stop until through our discussions we acquaint our boys and girls with the real and vital problems of the church and its missionary enterprise, and the problems of the Christian today, living as he does in a world that is one neighborhood. Give them a share in solving the actual missionary problems of the church.

How to Discuss. Study carefully the details of a discussion plan,[1] and you will gather the following suggestions for discussion with young people:

A. Begin with an actual situation. This is frequently called the case method in teaching, and is nothing more than a device for bringing actual life situations into the classroom. The mental processes are set going best by the presentation of a specific situation. In this connection, Overstreet, in his *About Ourselves,* gives us a suggestion for mission-

[1] Some of the available books which suggest detailed discussion plans are listed in the Appendix, pp. 176-177.

ary education: "In studying race relations it is customary to go through all the books on the subject and find out what they say. One may, after a while, be learned, but quite useless. The less obvious thing to do is to go out and meet a race situation in life." The group in one class did not have to go far for a real race situation.

It was rumored that the son of the new manager of a hotel, who was an Italian, was going to attend their Sunday school. The boy would in all probability be assigned to their class. They were not sure that they wanted a "dago" in their class. Mr. Johnson, their teacher, sensed an unusual opportunity for Christian education, and laying aside his lesson quarterly, started a discussion of the proper Christian attitude toward foreigners. He did not preach to them. He rather stimulated them to talk the matter out among themselves. The session soon grew very animated, and it was evident that the matter could not be settled then and there. Before they finished it they had spent a month on this problem, and such an interesting month as they had never experienced. In the course of this month they investigated the teachings and example of Jesus with respect to the treatment of other races, made a study of the book of Job, considered the immigration laws of our country, looked into the contribution of Italians to civilization, and centered their worship services around this problem. In the end they voted to invite formally the Italian boy to join their class, stage a reception for him when he arrived, and, as one of the features of their future work, have him tell about the country of his father's birth. This leader used an actual situation as the basis for the group discussions.[1]

[1] Adapted from Paul H. Vieth, "What Shall We Teach?" in the *Heidelberg Teacher* for March, 1929.

Observation and investigation tours will supplement the experiences that are right at our door. Other valuable sources are the written experiences of other groups and individuals of similar age and background, and with similar problems; book reviews; and accounts by missionaries and settlement workers. Today many such records are being compiled and put into print.

B. Begin with a near-at-hand problem if possible. Adolescents can discuss best when dealing with problems in their own experience. They cannot begin with America's relationship to Japan, for example, but they can begin with the near-at-hand problem of how to treat the Japanese boy on the playground. Then after the more immediate problem has been mastered, they have the necessary background and interest to undertake the more remote one.

A teacher in a church school in a rural section was following a modern and splendidly prepared discussion course. One lesson dealt with the Negro problem. She followed the plan verbatim and was well prepared. Yet there was no vital response. The teacher wondered why the boys and girls were so apathetic. A study of conditions revealed the fact that there were no Negroes in this rural community, and that the boys and girls had no contacts whatsoever with them. Consequently for this group there were no Negro problems. A further investigation revealed, however, that there was in the neighbor-

hood a Greek tenant farmer, whose children were the victims of snobbery on the part of the members of this very church school class. Nothing was wrong with the discussion plan; it just didn't deal with a situation in the experience of the members of this particular group. With how much greater interest and benefit would they have discussed their own problem of the proper treatment of the Greek family in their community! Missionary education—world friendship—has to do with these everyday relationships, with the way we treat the Negro boy at school, the Armenian girl in the Y.W.C.A. club, the Chinese laundryman, and the Greek fruit dealer. It has to do with the Christianization of all our social contacts.

C. Plan carefully. As Dr. Elliott points out in his monograph, *The Why and How of Group Discussion:*

> Group discussion must be distinguished from a haphazard talk-fest, where persons meet to talk about a subject with neither plan nor procedure, and but little basis in fact or evidence. . . . Group discussion must always be distinguished from an argument or debate. In an argument the persons representing each side will have their minds made up, and their purpose is to defeat the argument of the opposing side, and to prove that they are right and the opposing side wrong. On the other hand, in a discussion each person is ready to contribute earnestly and clearly out of his experience and reflection the best thought and deepest convictions on the question; but in turn he expects to learn from the experience and conviction of others. In an argument a person wishes to know what an opponent thinks

in order that he may be ready to prove that his opponent is wrong. In a discussion a person wishes to learn what another thinks because it may throw light on the common problem. By the process of give-and-take in discussion each will help the other, modifications of opinion will take place, and new convictions will be formed.

In order to have a successful discussion there must be a clear statement of the problem, with the leading questions which state the issues clearly prepared in advance. Dr. Elliott says there should be four kinds of questions in any effective discussion; namely, the problem question to open up the discussion, the solution question to introduce the material that will throw light on the problem, the conclusion question for the purpose of gathering up the loose ends and bringing the discussion to a head, and the action question which seeks to discover how the conclusion is to be carried into actual practice.[1]

D. Collect the supplementary data that will throw light on the problem from many sources. After the pupils have answered the question out of their own experience—have said what they think—they are in the right frame of mind to see what others think, to search the authorities. The authorities may include the personal experiences of the leader and members of the group, the experience of others known to the

[1] Anyone who is planning to use the discussion method extensively should acquaint himself with *The Why and How of Group Discussion,* by Harrison S. Elliott, and should also consult the larger book by the same author, ***The Process of Group Thinking.***

group (parents, friends, missionaries, social workers, etc.), recorded experiences in articles and books, in biographies, histories, in literature, and in science. In missionary education they will include the written accounts of missionaries and native Christians. Mission study books may also properly be included among the authorities. As in the discussion plan outlined above, the Bible will be the great source book, offering solutions on problems of Christian living.

E. End in action. "What's the good of so much discussion when we never do anything about it?" was the thoughtful criticism by one member of a church school class which had been using the discussion method in its Sunday class meetings. Of course just the raising of problems, making people aware of the real problems of life, of the church and of the missionary enterprise, has merit in itself. But constantly arriving at decisions and convictions and never giving expression to them in action is demoralizing and weakening to character. Discussion should lead to action. This may mean the formulation of resolutions or conclusions. It may mean the writing of a letter, as in the case of the group which, after discussing the situation of the Christian church and its missionaries in China, sent to its denominational foreign mission board a letter asking it not to demand indemnity for the church property which had been destroyed during the recent civil war in China. Another group, after discussing

the Japanese Exclusion Act and the suspicion and misunderstanding which it aroused in the minds of the Japanese, sent a gift and a message of friendship to the boys and girls of a mission school in Japan. Still another group gave a Christmas party to fifty unfortunate children, after a class discussion on conditions in the city slums, based on actual case studies supplied by a social agency. A Christmas party for children in a near-by orphanage was the result of a class discussion on "How to Keep Christmas."

F. The leader's part in discussion. In discussion as well as in every activity, the leader should be a comrade in the search. This does not mean that he can throw aside responsibility and preparation. He must be well versed in a subject if he is to lead the discussion into the main avenues and prevent it from being sidetracked by irrelevant and unimportant issues. But it does mean that his ideas and views must not dominate. He must share his ideas, but not monopolize the discussion; he should be tolerant, open-minded, calm and self-controlled, unprejudiced and sympathetic toward all who participate. In speaking about discussions in the Lincoln School, Dr. Mearns says:

> We treat every opinion with respect, however ridiculous it may seem sometimes to us who are older and presumably wiser, and make it easy in our presence to speak out sincerely and disinterestedly. Outspoken sincerity we must have. . . . [However, he adds] Youth is not permitted to express opinions merely—

they must support them with facts and reach some conclusions.

To encourage pupil leadership the squad method is sometimes used. In this procedure the whole group is divided into sub-groups, as many as seem desirable, each of which is responsible for planning and conducting discussions on various phases of a larger problem.

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VII

THE USE OF HANDCRAFTS

The Soap-box Moving-picture Theater.[1] A church school through its student council decided to undertake some extra Lenten work for missions. The following aim was chosen: "To interest the whole parish in Liberia." Various grades from primary to senior high held weekly meetings to learn about conditions in Liberia, and to plan for a Liberia Day to be held the Saturday afternoon in Easter week. A publicity committee set to work planning posters and invitations for the whole parish.

Eight seventh-grade girls earnestly discussed what they might do to help make Liberia Day worth while. The first choice was, "Let's give a play"; but a junior high group had already chosen that as their contribution. Other groups were planning to make models of Liberian homes and villages, posters, flags, maps, etc., and a missionary had been asked to speak. One girl said, "If we can't give a play on the stage, let's give a side-show." Soon came the idea, "Let's make a little theater and show how people in Liberia live." And the soap-box moving-picture theater was planned.

The first of the six week-day sessions was given over to a discussion of how to make the soap-box theater, of the materials needed, etc. One girl agreed to bring a nice big soap-box and to ask her father to make the four holes for the rollers. Another offered to bring a two-yard strip of red cambric for the reel on which to paste the pictures. Questions arose: "Has Liberia any civilized places?" "Can black people really learn like white people?" "What are their homes like?" As the girls talked among themselves the words "dirty" and

[1] A project report contributed by Miss Lily Cheston, Chairman of Missionary Education of the Philadelphia Diocese of the Protestant Episcopal Church.

"poor things" were heard, and the leader realized she had a task ahead to overcome their attitude of superiority toward the "poor heathen." All agreed to look for pictures of Liberia and to find out something about the country.

Second session.—A strange assortment of African pictures and a map of Africa were produced, but there was very little pertaining to Liberia. So the leader felt that a session on Africa should come before Liberia. The afternoon was spent in discussing Africa as a whole, its size, resources, Livingstone, etc. It was decided to paint the theater black, and to put a fancy cardboard heading above the curtains with gold letters saying, "Liberian Theater." The leader then offered clippings from missionary magazines and story pamphlets for home reading, which might help in planning the scenario. Everyone was to look for Liberian pictures and to learn interesting things about the people.

Third session.—One of the pupils told the story she had read of a sick native baby made well by the missionary doctor, and suggested it for the scenario. After discussion another girl said, "Don't let's have it just about sick people," and told her story about a slave girl in a mission school. The pictures were sorted and trimmed and talked over. The leader again distributed clippings and story pamphlets for home reading.

Fourth session.—One girl brought some fine pictures of Liberian life, and another told of the government and described the flag. The leader felt the interest increasing. The group then decided to divide the scenario into two acts: Act I—Before Christian Influence; Act II—What the Church Has Done. The leader talked of Liberian needs, and a prayer was composed for home use.

Fifth session.—The work of the day consisted of pasting the pictures on the reel. This brought out the best discussion of all. The pictures for Act I were of primitive life, showing natives and their homes, and slave and Mohammedan conditions. The pictures for

the second act were chosen with great care, for it was felt that the different types of missionary work should be shown. Talking over the relative value of churches, schools, and hospitals brought out some fine points.

Sixth session.—The girls rehearsed their show. Teams of two alternated at turning the reel and telling the story, while the others played audience and gave suggestions. The story of Christian influence in Liberia became very real to the girls, and the desire to help grew rapidly. The girls asked to be allowed to make and sell fudge the day of the exhibit to increase the offering they wished to make for Liberia.

Liberia Day was attended by many parents and friends. The seven other groups also arranged their exhibits as side-shows, so the first half hour of the program was given over to visiting the different booths where the pupils explained their work and told of Liberia. Small groups gathered continually before the Liberian Theater, and the seventh-grade girls told their stories well. A very real interest in Liberia resulted. After the missionary address and the play, and while many were drinking lemonade, it was noticed that the seventh-grade girls were still giving their show and selling fudge.

And now the girls in a fine spirit of Christian friendship are planning to send Christmas gifts to one of the mission schools in Liberia, which is no longer an unknown place full of poor black heathen, but a thrilling place with great possibilities.

This comprehensive mission study project is a splendid example of how various small groups in a church can cooperate in a common enterprise, giving it variety, scope, and breadth of influence. Furthermore it is a convincing illustration of how an enterprise chosen and carried on by a group, can begin with activity and lead out into hard, vital study with home readings, class discussions, original playwrit-

ing, intelligent giving, meaningful worship, and interest that grows and deepens until it is raised to the level of prayer and service. It shows likewise how work that is purposeful and of interest to the group can be as play in its opportunities for self-expression and recreation. Here we find handcraft—a normal play interest of adolescents—assuming its rightful place. The making of the soap-box theater, which was so fascinating to these adolescents, was a legitimate and necessary part of a larger and more worthwhile enterprise.

Busy Work Versus Handwork. "Will you talk about handwork?" "Can you give me some suggestions for handwork?" "What kind of handwork can be used in a church school class or missionary organization?" "What are some good books on handwork?" These questions, as any teacher of a class on methods will testify, are so insistently and frequently asked that one often suspects that church leaders are more interested in handwork than in worship, training in which is the unique teaching function of the church. The reason is not hard to find. Leaders see in it an outlet for youth's demand for activity. And are not educators saying continually, "Give them something to do"? So, unaware of the difference between sheer physical activity and that which has purpose and permanent value, many leaders have given the major portion of their preparation time to collecting and preparing handwork materials. They have given their pupils paper to

fold into various shapes, endless patterns to trace, cut out, color and paste. They have prepared maps to be colored, lettered, and filled in with cutouts. They have given out cards to sew, ropes to tie into various kinds of knots, and so on ad infinitum. Often, when asked why they were doing these things, they would reveal the total absence of any educational aim or religious purpose in their planning, by such frank replies as, "It keeps them quiet!" "It keeps them occupied and out of mischief." In very truth, this activity was nothing more than its early title implied, "busy work." Handwork to be more than mere busy work must meet certain tests.

Tests for Handwork in Religious Education.

A. Does it afford opportunity for creative activity? One remembers the story of the boy whose father and uncles sat up half the night before Christmas constructing an intricate automatic railway system which whistled, turned signal lights on and off, and pursued a devious course over bridges and under tunnels. The oldsters had a wonderful time getting it ready, because they were working and achieving results. Their knowledge of a boy and his interests was very limited, however, and they were greatly chagrined when the gift was received with very evident traces of indifference and disappointment. When asked what was the matter, the boy replied that there was nothing for him to do. Youth demands handcrafts that give him the chance to use his natural

tendencies to manipulate and to construct in a creative way.

This reaction of youth to ready-made devices holds true for all kinds of dictated activity and handcrafts. It is true that youth desires activity, but only that kind which offers opportunities to create. Boys and girls come by the thousands to the Graphic Sketch Club in Philadelphia. When the director of this center was asked how he accounted for this, in view of the fact that the churches say they cannot get people out at night because they are too tired, his reply was that our church programs are too fixed, with no opportunity for creative activity that is relaxing and a relief from the strain of daily work. Dictated handwork can of course become creative if freedom in planning and independence in thinking are permitted. Pasting may be purely mechanical busy work, or it may be creative, as in the case of a group which made a scrapbook for hospital children, choosing the pictures and arranging them in a way they thought would appeal to the children. The making of models may be purely dictated activity, or it may be creative, as it was in the case of a group that built a "Town of Happiness," choosing, constructing and judging for themselves what should go into such a town. When there is purpose, freedom of choice and execution, and evaluation by the boys and girls themselves, handwork activity is creative.

B. Is it useful? This is the test the public schools are applying to the handcrafts which they employ.

Rather than waste time making miniature articles, which cannot be used, they are making furniture that can be used and clothing that can be worn. In the same way in our religious and missionary educational handwork, we do not want to waste time folding paper and coloring outlines that can be of no use. We wish rather to utilize the time we have in making articles for the local church, or for a community settlement, hospital or mission center. It is always advisable to communicate with the center beforehand and learn its actual needs. Mention should be made, however, of the legitimacy and value of certain miniature articles which are made as models, and of posters, maps, charts, etc., which serve illustrative purposes.

C. Is it purposeful? There is some satisfaction to be derived from the mere development of a skill, the mastering of a technique or a craft. But the satisfaction and the permanent value increases in proportion to the clearness and bigness of the purpose motivating the activity. Pasting pictures is interesting to all boys and girls, but making a scrapbook for someone in a hospital or for friends in other lands adds tremendously to the interest and satisfaction. Making maps or posters may call forth some response of interest, but making them for an annual exhibit, or to illustrate a talk in the church school will add a thrill, quicken and intensify the effort, and consequently increase the knowledge and deepen the interest. When the handwork article is

to be a gift, additional drive is added. A purpose always adds incentive and zest.

D. Is it adapted to the interests, needs and capacities of the group? Children up to about eight years of age love to "draw stories." After that the interest in free drawing dies, except in the case of a few who have unusual aptitude for it. Small children can use only the larger muscles, so the more intricate and difficult pieces of work which require the finer adjustments must not be assigned to them. An intermediate boy, on the other hand, does not want to play in the sand, fashioning utensils and houses of clay and merely tracing journeys in it; but he will build a village on the sand-table, or make an electric map. We cannot expect the boy who is making real furniture in school, and building radios and fashioning ships at home, to respect either the teacher or the church that gives him nothing more challenging to do than to paste pictures and print Bible verses. It is important that we find out the handcraft interests and abilities of our own groups, particularly what forms of handwork they are engaged in at school and at home, and utilize these for worth-while service activities in the local program and the missionary enterprises of the church.

E. Does it develop right attitudes and conduct? In this test the first question that arises is, "Does the handwork make for cooperation, or for unwholesome competition?" While it is impossible and it may be undesirable totally to suppress the competi-

tive impulse, it can be directed into altruistic channels. Efforts should be made to have boys and girls compete against their own best records; or to have groups compete for the good of some large organization. But selfish, personal advancement should never be the motive for endeavor in any religious educational activity. Hence in our handwork we should encourage cooperative group enterprises, class notebooks to which all contribute, and other illustrative projects such as scrapbooks, maps, posters. Construction projects, such as models, can likewise be undertaken by the group, with each individual making his unique and most helpful contribution. Finally, the largest share of time for handcraft should be devoted to the making of things that will make others happy and meet their needs.

This brings up the whole question of rewards. There may be no permanent harm in rewards when the group itself has determined the standards of merit and when these serve merely to stimulate individual and group endeavor. However, when the giving of rewards develops in the pupils the expectancy of material return for every good deed or effort, the system is vicious. Our primary aim is to help boys and girls to meet needs and to serve worthy purposes for the joy of helping and serving.

In all illustrative construction work—the making of posters which portray other peoples and lands, of models of their homes and institutions, of the interiors and costumes used in plays—we should strive

for exact, faithful representation. We should not permit crude, home-made articles to caricature and misrepresent other peoples and other lands. This can be avoided by constant comparisons of the copies with the originals during the course of construction, and by some spoken appreciation or a display of fine curios or pictures at any public exhibit or performance. Many leaders insist that we should never use home-made costumes, but this seems an unnecessarily strict and unwise prohibition, provided the suggested precautions are observed.

If in our handwork we meet these tests, we can be fairly sure that we are utilizing youth's compelling urge to activity for worthy ends.

Types of Handcrafts. Handcrafts may be classified in various ways. In public school work they are divided usually into two general groups: illustration, including coloring, drawing, lettering, stenciling, map work, poster making; and construction, including woodwork (carpentry, scroll-sawing, whittling), modeling, sewing and cooking. In missionary and religious educational work, the functional classification is more vital. Here, also, there are two general types:

A. Handwork which is the natural outgrowth of an enterprise. The Lenten project described at the beginning of the chapter called for numerous group enterprises, all of which necessitated handcraft. The soap-box moving-picture theater required careful construction. The play chosen by another group

called for costumes and scenery. Likewise, a festival or mothers' party makes necessary decorations, invitations, entertainment, possibly refreshments, and in all probability some kind of exhibit, which in turn calls for maps, charts, posters, scrapbooks and models. A worship service may need for its greatest effectiveness typed or printed programs, a talk illustrated by slides or posters or, if planned for children, illustrated hymns or Scripture passages. Conducting a finance campaign for the local church will necessitate letters and bulletin-board announcements, posters, and talks, illustrated by slides or charts. Establishing a church or missionary museum will require the collection of stamps, dolls, toys, scrapbooks of flowers, animals, foods, clothing, reproductions in miniature of homes, schools and whole villages of other countries, which can be modeled by the boys and girls. Planning a missionary program for the prayer-meeting or the women's missionary society will suggest posters showing the work of the local church or denominational missionary enterprises, and book reviews of the latest missionary books, made vivid by illustrated posters. Any chosen activity will naturally suggest its own types of handcraft. A certain group visited a settlement, and noticed particularly the absence of flowers. As a result, the boys made window boxes for the settlement, and the girls decorated them and planted seeds. In addition, the girls made towels and painted designs on oilcloth doilies for the kindergarten. So it is that much of

the handcraft work of any group can and should be the natural outgrowth of their regular group enterprises and service activities.

B. Gift making. As stated before, the making of gifts to bring happiness to others is most desirable in missionary education. Painting flower pots, making baskets and filling them, making scrapbooks, surprise bags and medicine chests for sick folk and shut-ins; making curtains for a settlement, aprons for children of an orphanage, a doll's house for a blind school, rag dolls for a mission school, and all the numerous articles (bean bags, puzzles, dolls, Christmas tree ornaments, sewing-bags, handkerchiefs, sweaters, towels, scrapbooks, mounted pictures) that make up an interesting Christmas box for some settlement or church mission center—all such gifts, made by hand, and in the spirit of joyful giving, constitute the most legitimate and worthwhile types of handwork for any church group. The list of possible gifts is endless. Those enumerated above are only suggestive. Each group will choose its own friends to whom to send gifts, find out their needs and desires, and select and make the gifts accordingly.

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VIII

THE WORSHIP EXPERIENCE

How to Help Boys and Girls to Worship. A methods class at a summer conference was discussing the problem of how to help boys and girls to worship. The members realized that they could not make boys and girls worship. They came to see that their chief function was to supply and make possible those situations and outward circumstances that call forth worship. To assist themselves in finding out what circumstances are most likely to lead to worship, they listed worship experiences which they had had, and analyzed the elements in these experiences that had called forth worship, making note of ways of producing similar situations for their church school classes and groups. The following are some of the experiences listed:

I remember a distinct worship experience which I had one evening on Lake George. I was out on the lake in a canoe with two friends. As daylight was fading into dusk, we started to sing, "Day Is Dying in the West." There followed a period of communion with the Infinite which I shall never forget.

Mine came while sitting by the sea, and listening to a sunset service group singing, "There's a Wideness in God's Mercy Like the Wideness of the Sea."

Mine came to me on "Round Top" during the vesper service at a Northfield conference. I had gone there with a big decision to make. As I sat with the vesper service group, looking down the valley, I saw my life

and its problems in a clearer perspective. I had an assurance of what were the biggest values for my life, and a sense of power to strive for these against all odds.

I recall a worship experience I had as an adolescent. I was walking up and up a steep mountain path. Suddenly I came to the top. The expansiveness and awesome grandeur of it overwhelmed me. I remember yet the sense of the presence of God and the satisfying feeling of really belonging in the world. It came to me as clearly as if a voice had spoken it, "You are a part of all this great world."

I had mine when I saw the play, "The Fool." I never worshipped so truly in a church service as I did in the theater that night.

I recall a distinct worship experience I had one night. I had sacrificed a much-desired pleasure to stay at home and take care of a sick mother.

Mine came after I had finished a tremendously difficult and tedious piece of work, to which I had given unselfishly my best thought and most consecrated endeavor.

I had mine when I was reading a chapter on prayer in the book, *Singing in the Rain.* I was facing a tremendous problem and what seemed like tragedy.

Mine came after I had finished packing a Christmas box, into the work of which I had put myself wholeheartedly.

I always worship when I hear a great symphony beautifully played.

In evaluating these worship experiences the methods class listed the following elements as the factors that contributed most to them: beauty (this includes the beauty of nature, art, music, deeds, and

character which is the aggregate of beautiful deeds); fellowship; silence; a problem to solve or a decision to be made. In connection with the element of beauty, it was agreed that it is the beauty of Jesus' life and his way of living, as portrayed in song, story, and the New Testament narratives, that calls forth worship and leads to loyalty and love. It was agreed that the two factors most universally present in a worship experience are beauty and silence.

The following suggestions for helping boys and girls to worship were drawn up:[1]

a. Make the place for worship beautiful.

b. See to it that the place of worship is small enough to produce the feeling of fellowship (this rules out the ugly, huge basement, gymnasium or social hall).

c. Rule out all distracting noises and sounds.

d. Plan for more services of worship in the open, in God's first temples, by the sea, lake, or mountainside.

e. Acquaint the boys and girls with the big tasks of the Kingdom and of the church in its social service and missionary enterprises, and with the big problems of life—racial inequalities, international misunderstandings, social and economic injustices, etc. The common quest for truth and the solution of real problems lead to worship.

[1] In the summarizing of these suggestions we were aided by the chapter on worship in *Case Studies for Teachers of Religion,* by Goodwin and Gladys Watson.

f. Find out the real personal problems and the life decisions facing your group, and center your worship service around these.

g. Give them service enterprises that develop that sense of brotherhood and fellowship with God that results in worship.

What Happens in Worship? The same methods class group analyzed these worship experiences to see what happened to the individual when he worshipped. The following is a summary of their comments:

The worship experience is rich with feeling. When called forth by natural phenomena—the beauties of nature—it produces a feeling of awe. Possibly this was the only element in the worship of primitive peoples. But Christian worship is more than feeling. It is meditation. This implies thinking, "seeing life steadily and seeing it whole," getting a perspective, and searching for the biggest values—finding a supreme purpose which harmonizes all other purposes. Furthermore, it implies an evaluation of one's life and conduct, a checking up of one's life with an ideal, and a reflection on one's deeds and their relation to the ultimate good, which for the Christian is the will of God. It is an attempt to organize life in harmony with the ideal of this will or Kingdom of God. The worship experience has been illustrated most aptly when it has been likened to the weaver who works diligently at his loom but stops occasionally to see how his work is developing

—to see if it is becoming more and more like the pattern. So, in worship, we look at our actions and deeds, and check them up with the pattern we have for our lives. But Christian worship is even more than this; we go a step further and check our pattern with God's pattern as seen in Jesus the Christ. Dr. Coe states it this way: "Worship is not a process by which one evaluates his life or seeks the way out of a problem in relation to ideals already accepted, but one in which he reexamines his ideals also."

The group emphasized the need for leaders who can lead boys and girls from the awe-worship experience to that more satisfying and productive type of Christian worship that involves meditation and reflection. The implications for missionary education are clear. When our social service and missionary activities and our thinking build up a pattern that includes strands of brotherhood, justice for all races, and world friendship, will we not be adding to the scope and increasing the possibilities for real worship?

Adolescents and the Worship Experience. That the worship experience is of infinite value needs no further proof. Its value for adolescents is almost inestimable. Since it is an experience rich in feeling, it gives a desirable and worth-while outlet to the adolescent's surging emotional nature. It organizes and unifies his conflicting selves by giving him a unifying purpose for his life—God's will, or the greatest good for the greatest number of people. It gives

him a sense of belonging, answering in feeling and convictions deeper than words his query, "Who am I, and what am I here for?" Note how the worship experiences cited gave this feeling of being a part of the universe, of being a co-worker, a cooperator with God. Worship makes the adolescent's ideals function as checks for his conduct. The ideal of the Kingdom of God, of the will of God, of God himself, becomes a working factor in the control of his crowding urges and strivings. As he contemplates the ultimate ideal expressed in Jesus, he gains new ideals, a more perfect pattern of behavior. The worship experience adds dynamic to the adolescent's best attitudes, and furnishes, as no other experience can, power for his struggle in the quest after the true, the beautiful and the good. The promise of the prophet is true indeed, "They that wait upon the Lord shall renew their strength." It is the strength that comes from self-discovery, from the orientation of the self in relation to its world. Furthermore, the feelings, attitudes and strength that are developed in worship can carry over into daily conduct. In fact, if they do not carry over, worship becomes an emotional spree, a dissipation that is weakening rather than strengthening to character.

The following experience of a leader who knew how to build worship services to meet the needs of boys and girls shows how attitudes developed in worship can affect conduct. She began this particular series of worship services with this purpose: "To

re-evaluate daily experiences and meet conduct problems." An effort was made to find out the real conduct problems of the group. One day one of her teachers remarked to her, "My girls are tired of the dish towels they are embroidering for the church kitchen; they haven't worked on them for several days. What shall I do?" The next day in a worship service the leader told the story of "Unfinished Land." She began it by raising the issue of finishing things, and proceeded with fear lest these particular girls would know that she had them in mind and would feel that she was preaching to them. What a relief when later in the morning one of the girls came running up to ask for more red thread, saying, "You see we want some thread, because we decided that we had better finish those towels after that story in the worship service." She comments on this experience as follows:

> The story had not been taken from the Bible, but who can say that this worship experience was without religious value when it helped a group of girls, discouraged with a certain task, to face and overcome the difficulty successfully? There had been no scolding; but at the time when failure was imminent a leader stepped in to help them see the situation as it was, and they purposed together on a higher plane.[1]

Another group after a worship service wanted to go out and pick flowers for the sick. A boy who was tempted to cheat in an examination was checked by

[1] "The Project Principle in Daily Vacation Church Schools." Mabel Garrett Wagner in *Religious Education* for October, 1926.

recalling the words, "I will be true, for there are those who trust me," used in the worship service of his department. These and many others which might be quoted show the value of worship to Christian character.

Spontaneous Worship. A boys' camp director was confiding to his counselors his desire to have the spontaneous type of worship experience in his camp. He stated that there would be no set devotions, no fixed prayer and Bible study periods, but that he hoped they, as counselors and leaders, would seize every natural, spontaneous opportunity for worship. In order to illustrate what he had in mind, he continued:

> When you stand with your boys in the presence of a sunset, when all the emotions are right, seize the moment to enter into the experience with them, and interpret for them the presence of the Unseen. Or, when a boy has challenged the group by some act of generous, uncalculating service, remind him by the look of the eye, or some gesture, or unforced word, that richness of life may be traced to things of that sort, and that the inspiration for them comes out of the world of the spirit. . . . These opportunities [he continued] are not peculiar to any special form of activity; one does not look for them especially in class meetings. In nature study walks, in games, at chores, the situations arise. One cannot drag the opportunity in; it breaks out.

What this director desired to see was the development on the part of the counselors of a sensitiveness to these opportunities, and a careful use of them.

These desires and moods for worship break out

suddenly and unexpectedly, and when they do we must use them immediately. A group of adolescent girls were being shown through a settlement. They were chatting and joking flippantly and laughing hilariously. Suddenly and without any warning, they were ushered into a beautiful chapel. Except for the soft music of the organ, there was breathless quiet. Almost instantaneously something happened to these girls. In silences that fairly cried out with feeling, they, one by one, found seats and sat down, awed and transformed by the beauty and calm of the place. In that period of unbroken silence one could feel the growing depth of meditation and real worship.

Another adolescent group had been participating in a sunset service. After a talk and a brief prayer that closed the service not a person moved. There was that silence within silence that characterizes real worship. The wise leader sat down, permitted the period of silence to continue a suitable length of time and then quietly arose and said, "Depart in peace!"

Another group had finished packing a Christmas box for the children of their church missionary. As they finished tying the last knot and pasting on the addressed label, they stood absolutely silent for a few moments. The joy and satisfaction of their willing, unselfish giving had left its hush of silence. After a few moments the leader suggested that they sing, "When thy heart, with joy o'erflowing, sings a

thankful prayer." The giving experience had been raised to the level of worship. The leader seized the worship opportunity, prolonged the period of silence, and suggested a hymn that expressed in words their groping thoughts. All the worth-while activities of a group may be raised to the level of worship. They may be linked with God until "through each labor, like a litany, is woven the sweet consciousness of thee." Is it not evident that the missionary activities of a group are filled with possibilities for developing this assurance of the presence of God in every brotherly act, for, "When thy heart enfolds a brother, God is there."

It is obvious that this type of spontaneous worship requires skilled leadership. It means that the leader must be sensitive to the moods of the group, that he can sense when the group is ready for silent meditation, and that he has that fineness of feeling which makes him know when to end the meditation period with a prayer, hymn, or possibly a Scripture quotation or a poem. At times, members of the group will feel free to share with each other their thoughts. In such a situation it is the leader's function to encourage these expressions, make possible a natural and free give-and-take of thoughts and experiences, and be ready to voice the changing moods and formulate the growing convictions.

Planned Worship. Giving emphasis to spontaneous worship does not rule out or minimize the

value of planned worship services. There is need and place for both types. Many people worship best at regular times and in regular places. They agree with Emerson: "I have a little plant in my heart called reverence, and I find that it needs watering about once a week." Some find that familiar forms —prayers, responses, liturgy—help them to worship. We dare not insist on uniformity, for as Miss Burton says: "As long as there are different temperaments among human beings, the ways of worship which kindle a sense of God's presence in one heart will leave another untouched, or may even be repellent." For some, the elaborate ritual and the warmth and suggestiveness of symbols are invaluable. Their experience is similar to that of Michael Pupin's mother: "I go to church, my son, not so much because I expect the priest to reveal to me some divine truth, but because I wish to look on the icons of the saints. That reminds me of their saintly work, and through the contemplation of their work I commune with God."

Ritualistic, symbolic worship is at times particularly helpful for adolescents. They respond naturally to the ceremonies and rituals of the Camp Fire Girl, Girl and Boy Scout, and Girl Reserve organizations. These written rituals express beautifully their unorganized and unformulated longings and desires. Just so, the ritual of a worship service offers a poetic expression to the adolescent's spiritual cravings. As Dr. Coe expresses it:

Adolescence not seldom brings idealistic longings that crave expression though they cannot as yet define themselves. Symbols offer one mode of expression, especially symbols that are stately and sounding. What is ancient, somewhat apart from the common day, to be used in common but not to be familiarly talked about, this offers, so to say, a large and dimly lighted room in which the adolescent self can walk forth with other souls without being too closely interrogated as to who or what it is.[1]

It is obvious that the ritual used dare not be outworn in its social vision. It must do more than express loyalty to a church; it must express loyalty to and develop a consciousness of a world society, where justice, brotherhood and peace are the ultimate goals. It must be missionary in its content and implications.

The International Students House at the University of Pennsylvania has a Candle-light Service that will be suggestive to groups interested in expressing symbolically the missionary purpose. The room is darkened, and, as "Follow the Gleam" is sung softly, each person present lights his candle from that of the person standing at his left. As each candle is lighted, the flame illuminates now the face of a Scandinavian, next the face of a Russian, now a German, next a Chinese, now an American Indian, now a Japanese, and so on. When each candle has been lighted and these men and women from every corner of the world stand together in a moment's hush and silence, the following poem is recited by someone:

[1] *A Social Theory of Religious Education*, p. 319.

I am only a tiny candle
Shining in the night,
Yet in my flame
I have the power
To make the whole world bright.
I pass it on to you then,
And you each to another,
That in its light
You may see his face
And call him friend and brother.
For as light begets light
So understanding begets understanding.

In the planned service, effort is made to include those elements that call forth worship. There is frequently some ritual, including responses and prayers, to be spoken and sung, some use of symbolism, some provision for the appeal of beauty through art, music, hymns and Scripture readings, and usually a narrative or dramatic element in the form of a story, talk, sermon or dramatization. These elements are carefully selected and woven together around one central theme, such as brotherhood, world friendship, peace, the Kingdom of God, the church. Dr. Hartshorne, in his *Manual for Training in Worship,* suggests that the Christian attitudes furnish suitable themes about which to plan services of worship. He has worked out services of worship based on five inclusive Christian attitudes: gratitude, good-will, reverence, faith and loyalty. For a fuller discussion of how to plan the worship service, make use of the readings suggested at the end of this chapter.

It seems needless to add that a planned service should be planned in detail, completely and adequately, ahead of time. In the past we have been familiar with the type of opening exercises in which the school was called to order, not to worship, by the ringing of a bell, hymns unrelated to any central theme were chosen, often on the spot, and impromptu leaders were pressed into service. All too frequently the hymns were nothing more than religious jazz. Seldom was there any real worship, and if any religious feeling was developed it was broken by the frequent ringing of the bell to stand up or sit down. The Scripture was picked in a hit-or-miss fashion with no relation to a central theme. Usually there would be a prayer, for which the pastor was called upon suddenly and without any time for preparation. At the close there would be a hymn, during which the classes marched out in anything but an orderly, dignified fashion. Now, we recognize the absence of real worship in services such as these, rightly termed "opening exercises," and are insisting on well-planned services of worship.

Planning Their Own Services. Easter was just past.[1] The worship theme that had centered the thought of the intermediate department for a number of weeks had come to its climax and conclusion in a pageant-play on Easter Sunday morning. What was to

[1] Project report contributed by Mrs. Millacent P. Yarrow, Superintendent of the Intermediate Department of the Union Congregational Church, Boston.

be done with the spring weeks that remained before the summer vacation?

In the worship service that preceded the presentation of this problem to the members of the department, a beautiful story, "Makers of Peace," had been told by the pastor. Among other suggestions it was proposed that we ask the pastor, who was very popular with his young people and especially these youngest young people, to tell us more stories like this. The idea was adopted by the department, and a committee was appointed to ask the pastor to use the story period in our worship services during the month of May for bringing us information about peace. The pastor accepted the invitation. The members of the group promised that they would take notes on what he presented, and that each one would write a paper on it as soon as the four Sundays were passed. The superintendent sent a letter to every member of the department, explaining the project for the benefit of absentees, and reminding all to come prepared to take notes.

For four Sundays, ten minutes a Sunday, the pastor showed by story, facts and figures the way to be makers of peace. He showed the necessity of making peace, as against merely not quarreling; and pointed out the attitudes that must be developed in a home, a church, a town, and among nations by makers of peace. He showed that it requires courage to be a maker of peace. Finally he offered a pledge which the department undertook with one accord, their enthusiasm for the pledge being due to the fact that it bound them, not against their wills, but to their highest willing. This was the pledge: "So long as life lasts I will give my powers of mind, heart, and will to make peace on earth."

The teachers entered into the project heartily, met their classes during the week, and helped them in writing up their notes. A wholesome cooperation developed among the pupils as they helped each other to clear up doubtful points in their notes. They got great satisfaction out of the few statistics that had been given them.

On the first Sunday in June some of these papers

were read to the department, each class choosing on the spot a representative whose paper they wanted the department to hear. The boys put the full outline of the talks on the board from memory, and members of the department volunteered to speak offhand upon one or another topic.

The following Sunday was Children's Day, and the intermediate department, never enthusiastic about taking part in Children's Day, had not been asked to participate. But this year when they received an invitation to give as a feature of the program a brief review of their Peace Makers course, they accepted with eagerness. They chose independently the members who should take the various parts—make the introduction, ask questions bringing out the outline, put the outline on the board, and lead in the repetition of the pledge. They decided to sing hymns they had been using the preceding Sundays. The whole department of fifty gathered on the platform and gave this impromptu world friendship program.

At the request of many of those who heard it, the pastor on a later Sunday made a sermon out of the four talks, and his most enthusiastic listeners were the members of the group who had shared this project of learning how to make peace.

This project reveals the essentials for well-planned group worship services for boys and girls: one central theme (Makers of Peace); adequate preparation in the minds of the boys and girls; a narrative element (in this instance it was a talk by the pastor); participation on the part of the boys and girls; and skilled leadership. The pupils' initiative and their desire to participate are very important; real worship cannot be secured by merely setting up the machinery. Note the pledge which the young people

adopted. Boys and girls have need for "formulated ideals, or rules of conduct in the form of texts, poems, verses and hymns, which express Christian standards and appreciations." Their value is increased when they are chosen by the boys and girls themselves. The method for planning the Children's Day service was most admirable; the boys and girls had a share in planning it—it grew out of their previous work. In this way, the entertainment type of Children's Day program, which is totally apart from the regular work of the church school, and is planned by adults and put over by last minute rehearsals, was avoided.

Note particularly the reticence of these adolescents to lead in worship in their own group. Boys and girls like their worship services to be well led; only then can they really worship. This calls for adequate preparation on the part of the leader, not only mechanical memorization of the story, etc., but preparation that involves feeling and personal conviction that can be shared and that will make itself felt in tone of voice and attitude of body. The following discussion further emphasizes this same fact:[1]

The worship committee of an intermediate department was in session. For over a year they had been conducting their worship services, passing the responsibility around among the different classes, sometimes giving talks or dramatizations, sometimes bringing in speakers.

[1] *Case Studies for Teachers of Religion.* Goodwin and Gladys Watson, p. 99.

"I don't like it when the boys and girls themselves lead," said one of the group. "You don't really worship."

"No," said another, "you are always wondering how he is going to do it and whether he will forget his part."

"Or thinking what she is wearing," said a girl.

The emphatic decision of this group of young people was that they would like to have competent adults conduct their services of worship so that they could know it would be well done and could forget about the mechanics of the thing and really worship.

"That is what you do when you go to a church," someone added. "Everybody doesn't get up and read the Scriptures or say something."

They agreed further that they thought they themselves ought to plan what went into the service, but that the carrying out should be left to their superintendent. They relented enough to say that perhaps at Christmas or Easter or on Labor Sunday or other special occasions they would be willing to have pupils take some part in the service.

Planning Services for Others. "I never really worshipped in church services, especially in what I call the 'preliminaries,' until I had helped in planning worship services, and knew the purpose and meaning of the various parts." This testimony reveals the value in training in worship that comes to boys and girls when they help in planning the services. The actual planning enables them to see the value of careful preparation of the various details—temperature of the room, quiet, orderliness, previous arrangements for distributing hymn books, and so on. It gives them first-hand acquaintance with the materials of worship—hymns, stories, Scripture

readings, etc., and helps them to appreciate the technique of group worship. It hardly need be added that adolescents should never be forced or overpersuaded to take part in worship services. However, if the leader can develop the attitude and desire to share the good things they have learned and felt, much of their self-consciousness will disappear.

Music and Hymns. A restless, noisy crowd of adolescents chatted and wiggled. Quiet seemed impossible. Then a pianist began to play a calm and rhythmically regular selection. Something happened! Gradually the restlessness decreased, and in a little while there was absolute silence. Such is the power of music. It unifies the members of a group, dispels commotion, induces silence, and creates the atmosphere for worship. Herein lies the purpose and great value of the prelude in a service of worship.

When music is turned to song, its powers are even greater. With good reason has it been said, "Let me make a nation's songs and I care not who makes its laws." In the song, the emotional, unifying power of melody is supplemented by the attitude- and conduct-forming values suggested by the words. The power of song in a nation's life has probably never been illustrated more vividly than in the Psalms of Israel, in which her prophet-poets gave concrete musical expression to the great common purposes and ideals that bound the nation into a

unity. Just so, in our day, our great religious songs —our hymns—can unify, produce a sense of fellowship, and stimulate common aspirations and purposes. As with the Psalms of the Israelites, so our best hymns are the poetic expressions of the finest religious experiences and sentiments. In the sharing of these experiences and aspirations in group singing, we are knit together in common desires and purposes.

It is important therefore that the music which we use in our services of worship should be chosen for its ability to touch the finest human emotions and call forth the most noble responses. The hymns should be great poems—poems which sing of the Fatherhood of God and the brotherhood of man—set to music which uplifts. Some of our best-known missionary hymns do not move on this high level. "From Greenland's Icy Mountains" is almost a missionary classic; and yet one questions the value for the individual, or for the missionary enterprise, to be derived from the holier-than-thou attitude and the lack of Christian modesty expressed in some of its lines. Especially do we doubt the wisdom of using such a hymn when we hear of the resentment and suspicion it arouses in those of other nationalities. And we must admit that it is foreign to the simple spirit of the humble Nazarene. So much more Christlike in aspiration are hymns like "In Christ There Is No East or West," "We've a Story to Tell to the Nations," "When My Heart with Joy O'er-

flowing," "Where Cross the Crowded Ways of Life," etc.

A junior group was asked to choose its favorite hymn. It chose "Marching with the Heroes." To a similar request an intermediate group chose "I Would Be True." These two choices throw light on the preferences of these two age-groups with regard to hymns. Juniors love hymns of action, with a swinging rhythm. With adolescence comes the desire for hymns that are more personal in their message. Another group of adolescents was asked to vote by secret ballot for its favorite hymn. "Just as I Am, Thine Own to Be" received the greatest number of votes. Again the reason is evident. Adolescents prefer hymns with the personal appeal, personal loyalty and devotion to Jesus and to his way of living, to God and to the Kingdom. In choosing hymns with the personal, friendship and fellowship appeal, care should be taken to avoid the sensuous and totally sentimental hymns. Hymns like "In the Garden Alone," "I Have Been Alone with Jesus, With My Head upon His Breast," and "Hold Thou My Hand, Dear Lord," cannot be compared in value with beautiful hymns like "Follow the Gleam," "Nearer My God to Thee," "My Faith Looks Up to Thee," "Dear Lord and Father of Mankind," "O Master Let Me Walk with Thee," "O Master-Workman of the Race," "I Love Thy Kingdom, Lord," etc. Moreover, hymns expressing theological distinctions have no value for adolescents. They

need rather hymns that sing of the joy of service, that make clear and concrete the Christian way of living. In short, besides fitting into the theme of the service and the occasion, hymns must meet the needs of the group using them. They should be set to appropriate and beautiful music, and should express the loftiest and finest Christian attitudes and aspirations.

A word should be added about the way in which hymns should be sung. Shouting and loud singing should not be encouraged. Hymns should be sung with meaning and feeling; the tone quality counts for more than the volume. The way the hymns are played is important, too. The accompaniment should be rendered quietly, meaningfully and beautifully.

Prayer and Meditation. Prayer is the very heart of Christian worship. It is

> . . . the soul's sincere desire
> Uttered or unexpressed.

Written prayers that formulate and suggest Christian desires and purposes have their value. Jesus gave to his disciples a prayer form which continues to be of inspiration and spiritual worth for Christians today. There are many books of prayers which will help adolescents to express their gropings, needs and cravings. But every opportunity should be grasped that will permit boys and girls to give expression to their own deepest longings. Children do this quite naturally; self-conscious adolescents, with

their conflicting urges, find it more difficult. But the results are worth the effort. In formulating their own prayers their inarticulate longings are brought to the level of consciousness and become organized and clarified. The danger of the meaningless repetition of phrases—of "saying" prayers—is averted.

Adolescents should never be forced to pray aloud. If they are willing and can do it naturally and reverently, adequate time should be given them for preparation. If they prefer, they should be permitted to use a beautiful written prayer or one which has been written by themselves or by the group. It is quite a common practice to ask the individuals in a group to write out short prayers. These are assembled by the group or by the leader, and woven into a class prayer which is used in the worship services or at any class meetings. Such a prayer carries all the meaning for the group that individual prayer does for the individual. It clarifies, organizes and makes concrete the group's real desires and purposes. It makes them conscious of the purpose of God in their best endeavors, and of their cooperation with him in building a more happy and beautiful world.

"Dear God, take care of our missionaries, Mr. and Mrs. ——, in China." "May our Christmas gifts to the children in our Japanese mission bring them joy and take our love to them." "Bless our gifts to the Salvation Army and help us to do more to make the boys and girls of our city happier." "May Betty (an

American friendship doll) arrive safely and carry our good-will to the children of Japan." "Bless all the boys and girls of Mexico. We hope they will like the school bag we are sending." These phrases from the written prayers of intermediates show how boys and girls pray naturally and lose their adolescent timidity when they have a real object or piece of work in which they are vitally interested. The missionary activities and the service work they are doing can increase their real concern until it reaches the level of prayer. Care must be taken of course to see that their prayers—uttered desires—do not become empty petitions, that opportunity to put these purposes into action as soon as possible after they have been expressed is furnished.

In teaching boys and girls to pray one must not neglect their training in the art of meditation. One leader helped the members of her group to learn to meditate by asking each one to make a book of "Meditation Thoughts"—short poems, prayers, and pictures—that might be recalled during the period of silence that was recognized as a vital part in this particular church's service of worship.

Suggested Further Reading

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IX

THE GIVING EXPERIENCE

Space in this manual forbids the listing in detail of the many service enterprises in which intermediates may engage. When such activities as story-telling, dramatization, and handcraft are prompted by the motive of helpfulness and the desire to share, they are in the truest sense service activities. It must be borne in mind that we learn to serve by serving. As Weigle states it, "The only true preparation for life is life itself; the only effective training for service is to serve." Moreover, service enterprises are giving experiences in the finest sense, the giving of self, of time and of talents as well as an adequate share of one's "money ability."

Training in Giving. How the service activities of one church resulted in training groups of intermediates in giving is described in the three following accounts of projects carried on in the Congregational Church of Winnetka, Illinois, as reported by the Rev. J. W. F. Davies.

I. It was nearing Christmas, and a woman who had been a visitor in the Pine Mountain School told the Lower School about the life of the boys and girls in the mountains. She described the meager life of many of the boys and girls, and indicated that they had no pennies to spend. The principal of the school called attention to this fact and remarked, "Of course that means no candy." As a result one class decided to collect some money and send candy to these boys and girls.

The members of another class decided that they would go without candy for a week. The teacher, desiring to join with the class in this self-denial, said, "I don't eat candy, so I will do without cigars." They were all very happy about the plan. The denial proved a real trial for the teacher, who travels all week and who is in the habit of smoking a good deal while traveling. The following Sunday that one class alone reported that it had saved eight dollars and forty-three cents. All together the school sent one hundred and seventeen pounds of candy. Then the members of the class which had raised its money by self-denial asked their teacher if there wasn't something else for which they could "go without." He subsequently made a trip to Berea College and came back with a list of books which were needed for the school's circulating library, which serves the boys and girls of the mountains. The members of the class began to save their money and to solicit among their friends for books that were on the list. As a result a large box of books was soon sent, and there has developed a permanent interest on the part of these particular pupils in the boys and girls of the Pine Mountain School and Berea College. Some of the pupils have expressed the desire to have their parents take them to visit these boys and girls.

II. Word came from the church's missionary in China stating that he was greatly in need of a center for conference purposes, with a dormitory for women. It would cost nine hundred dollars to purchase the land, build a dormitory, lay out an athletic field, and properly grade the grounds. As our church is operated on the budget basis, it seemed impossible to meet this need. However, it was brought to the attention of the young people's club, and the members voted at once to undertake to raise the amount. They felt it would be worth while to try to share with a few people in China one of the privileges which they enjoy here in this country. First of all they made pledges among themselves. One girl said, "I had planned to buy a new hat this season,

but I will fix over my old one and give the money I save." Many of the young people contrived to earn the money which they pledged, some by taking care of younger children, and some by working on Saturdays at various odd jobs. They also selected two representatives to present the matter to the men's class, which readily gave them a subscription. Their next effort was to present the matter to the entire church school and ask if they would like to have a share in the undertaking. The school gladly consented. It was also decided to give an entertainment. The principal feature of this entertainment was a play which members of the group worked out and developed into a motion picture. They sold tickets for it among the members of the congregation. At length all the sum had been raised except fifty dollars. Their ingenuity was at an end, and they could see no more money in sight. Finally one of the members said, "Well, this thing has got to go through. Each one of us simply must do without something for the next month and bring in the money which we save to complete this fund." It was done, and so enthusiastic did they become that they decided to cable the money as a surprise Christmas present to their missionary and their Chinese friends. The permanent interest aroused by this project was apparent when one of the men who was associated with that mission field came to Winnetka. The club planned a supper for him, and devoted the evening to listening to him and asking him questions. He was surprised at the information which the members already possessed and the intelligent questions which they asked. He said, "If this thing could be duplicated all over this country, it would not be long until we would have a different world, a world from which suspicion and jealousy had been driven."

III. Our church, desirous of remembering its missionaries at Christmas, discovered that packages should be sent early in the summer if it was desired to have them arrive in China in time for Christmas. The necessary preparations were accordingly begun, and the

church school was invited to share in the giving. About the same time a letter came from one of our missionaries suggesting that it did not seem quite right to buy expensive gifts for them, when the children of the mission were in need of clothing and equipment for school. The missionary also suggested that since a heavy duty is charged on all articles sent from one country to another it would be more practical to send money and permit the missionaries to make the necessary purchases in China. A list of needs was included, together with the price of each article. With the consent of all, mimeographed shopping-lists were prepared. These read: slate pencils, three cents; slates, ten cents; lanterns, sandals, sleeping rugs, blankets, school books, etc. Each person was asked to check the gifts he desired to send, place his money in an envelope which was attached to his shopping-list, and sign his name and address. In this way the list of gifts and their givers was kept accurate, and correspondence between the person receiving the gift and the giver was made possible. The members of the school then decided unanimously to hold their "White Christmas" service on the first Sunday in June. An elm tree was decorated with white trimmings. A Chinese woman spoke during the worship period, emphasizing how much alike Chinese boys and girls and American boys and girls are. Then each member of the school presented his or her gift. In tabulating the gifts it was discovered that the girls were the better shoppers. A great many grass mats were selected because the school had been given to understand that many of the children in China did not have anything to sleep on. A few gifts not on the list were made, one girl stating that she wanted her gift to go for Chinese dolls. The total amount contributed was $353.51. This was sent during June in order to give the missionaries plenty of opportunity to buy their gifts before Christmas. The members of the school will be encouraged to continue correspondence with those in China from whom they receive letters.

These projects reveal some of the underlying principles that make for effective training in giving. In the first place, boys and girls should be given freedom to choose their own causes or objects. Choosing for themselves adds purpose and meaning to giving. Second, boys and girls should be so directed that in their giving they will meet real needs. Sometimes these real needs will be books for a library, candy for those who have none, new buildings, articles for a mission center; sometimes it will be advisable to give money and let the missionary on the field buy the necessary things. Intermediates are old enough to appreciate the waste involved in sending articles and paying high duties on them, and to realize that sending the money will avoid this, and will help the mission centers to purchase those things which are most needed. Third, boys and girls should earn the money they give, or save it from their allowances by making self-denials. Fourth, the leader should remember that while it is proper to offer suggestions and to enter into plans for either earning or saving money, he should never dictate.

In the following quotation Dr. Coe mentions similar principles which are worth noting:

> Training in giving requires: (a) Intelligence as to the object for which the money is solicited; (b) Comparison of one object with another so as to judge how money should be apportioned between them; (c) Free choice between alternatives; (d) Development of coopration in judging causes and supporting them; (e) Continuity, the habit of giving sustained loyalty to a cause;

(f) A report to the giver as to what has been done with his contributions and what they have accomplished. . . . The pupils in the church school should be led, in accordance with these principles, to support the local church, to give to missions and other church enterprises, and to support philanthropies. To exploit boys and girls in the interests of a financial need, to "work" them as a source of increased revenue, to play upon their untrained sympathies and impulses—this is degradation. Every financial transaction in which a pupil takes part should be educative to him. If we seek first this educational righteousness, we need have no fears that the contributions of the pupils will be niggardly; but if we do not train them thus to intelligent, discriminating, sympathetic giving, we need not be surprised if they make crotchety and ungenerous givers in maturity.[1]

Training in the Use of Budgets. A mother of five children recently told a group of club women how she coached her children on family finances. She emphasized the desirability, both for the children and for the family finances, of taking them into complete confidence in all family budgeting and financial matters. Public schools are also training boys and girls in budget making. In the same way the church family must bring its members to an appreciation and understanding of its financial aims and needs. One of the standards of excellence of a missionary society was "an increase in the Thankoffering over the preceding year." The girls were trying to meet this requirement. An older woman, hearing about their desire, sent a check which brought their total far beyond their goal. Instead of a feeling of joy, its re-

[1] *A Social Theory of Religious Education,* pp. 245-246.

ceipt called forth only their displeasure. As one girl expressed it, "Now we'll have to work so much harder next year if we want to beat this year's record." They were aiming to increase the amount just as little as possible each year so that the task of increasing the amount the following year would not be too exacting. It is evident that these girls had no real understanding of the needs to be met by the missionary department of their denomination, nor had they any adequate appreciation of the purpose of the Thankoffering and of its part in the whole missionary budget. If giving is to be of permanent value to character and to worth-while causes, boys and girls must understand and know about the items of the budget. Let them make posters or notebooks showing not only the figures but also pictures of the centers and of the work to which their gifts are going. Better still, give them opportunity for actual participation in the making of the budgets to which they contribute, and let them share the responsibility of devising ways and means for meeting them.

One intermediate group studied the church school budget and presented it to the school by means of talks, charts and posters. Another group made a study of the benevolence items in the church budget and got out illustrative material—posters for use in the church and a printed itemized benevolence budget —for distribution during the every-member canvass. In another church, an every-member dinner, preceding the every-member canvass, was held. Various

groups of the church school were asked to present the different items in the church budget at the dinner. This was done by means of charts, posters and short talks. Dr. Gates, in a pamphlet, "Learning by Giving," tells of a group of boys who had meaning and interest added to their giving by a study of the every-member canvass. A leader in one school asked the boys and girls of high school age about the every-member canvass. "What is it?" "How many make pledges?" "What is it for?" "How is the money used?" Replies showed that about one-third of the members of this department were pledging through the canvass, and that none had any idea of the objects for which the money was used, beyond a vague "It's for the church."

The leader stated that he thought it rather a stupid procedure to give money without any more definite knowledge than this, and suggested that they ask their parents about the matter and see if they could get more information. They returned the next Sunday with the not altogether unexpected reply: "They don't know much more than we do."

The next question was, "What shall we do about it?" All agreed that they should know more about an enterprise in which each was more or less concerned. They accordingly voted to undertake a study of the every-member canvass of their own church with two main objects in view: first, that they might be able to invest their own benevolent funds more wisely; second, that they might devise means

of informing and interesting the other members of the church and congregation and thus help make the entire canvass more successful.

They began with the church budget, making copies for distribution among the members of the department. They noted the various items of expenditure and the amounts. This led to interesting discoveries and some discussion of the relative values of certain items. When they came to the benevolence budget they at once inquired: "What are all these societies? What are they for? How can we tell other people about them?"

Various plans were worked out. A series of programs was prepared and given in the departmental sessions of the school, each one illustrating the work of some board. A dramatization of a canvasser's call was given at a church social. Posters were prepared depicting the various kinds of mission work. These were exhibited publicly, and constituted a pictorial review of the benevolence budget. The project ran through a period of about twelve weeks, and was carried on in class and departmental sessions and week-day meetings, with a very considerable amount of individual work on separate assignments.

The results were significant: a decided increase in the knowledge possessed by these young people about their own church enterprises; a considerable amount of interest aroused by the posters, programs, dramatizations, and by the conversations and inquiries of the boys and girls; a noticeable increase in the pledges

for benevolence at the next canvass, particularly from the young people themselves; and, best of all, a marked change in the attitude of the young people toward the church and its work. They referred with a new emphasis to *our* church, they were more ready to take part in its activities, and more than one was moved to seek membership in the church.

These illustrations deal with church school groups. Similar projects can be worked out by intermediate missionary societies. It must be realized that intermediates are ready and want to help in the financial support of the church. If boys and girls are given their rightful privilege of determining their share in the budget and an opportunity to understand it, there need be no fear that they will neglect it for outside causes. Intermediates are ready to assume their full share of responsibility as church members, which includes intelligent financial support. However, opportunity and freedom for supporting worthy outside causes, in addition to the regular budget, should be permitted and encouraged.

The Spirit of Giving. A group of adolescent girls had decided to send a Christmas box to a near-by settlement. They gathered together old toys and mended them, patched up worn books, and made rag dolls and other inexpensive articles. The motive seems fine and generous until one learns all the facts. Many of these girls were spending more on candy and sodas in a week than they contributed to this Christmas box. Their allowances would have per-

mitted the purchase of new and beautiful gifts. They sent only what they didn't want. Their attitude was similar to that of the little girl who was willing to send to children in an orphanage all the toys in the kindergarten except the lovely big ball with which she played in the pre-session period; she did not want to give that which meant most to her. The question arises, "Is this real giving?" One is reminded of the advice to mothers in *Mothers and Daughters,* by Jessica Cosgrave:[1] "Boys and girls should be taught to give not only from their surplus, and certainly not only the things which they no longer want; if these are given away, as it is frequently wise to give them, they should be taught that this is not a gift at all but merely a passing on of a superfluity which should always be done with care and judgment, but never with self-congratulation."

The fact that it is the spirit of the giving that counts cannot be overemphasized. All our giving and social service enterprises fall far short of the Christian way if there is any feeling of condescending charity—the Lady Bountiful attitude—or the giving of the "gift without the giver." In our religious and missionary educational work, it is our aim to make our gifts real gifts of friendship, with the underlying attitude that everyone has some worthy contribution to make. A group in New York City may send rag dolls to the mountain children of Kentucky, but the latter will have evergreens and pine-cones to

[1] Doubleday, Doran & Co., Garden City, N. Y.

send back. The children of the United States may send friendship dolls to the children of Japan, but the children of Japan find equal joy in sending beautiful Japanese dolls to America. The interchange of gifts makes for friendship and mutual respect, and rules out any feeling of superiority or charity. As Mr. Setsuzo Sawada expressed it in his address at the Japanese doll reception at Boston, "By the exchange of these dolls the hearts of our children have been knit together by the silken cord of good-will and understanding."

Too much cannot be said about the value for character and for Kingdom growth of putting this spirit of sharing into all our giving. One intermediate leader built her program with this in mind. Each session was definitely divided into work time, play time, and sharing time. The girls in her group shared programs, ideas, exhibits, money and self; gradually they learned to share anything they had, "just because it was lovely." Another leader developed with her group a course on the question, "Should a discovery be shared?" These boys and girls found that our lives are as happy as they are because discoverers shared with us their knowledge of medicine, electricity, the many conveniences of life, etc. This attitude is fundamental to Christianity and particularly to the missionary enterprise. Jesus shared his experiences of God with his disciples. They in turn shared their experiences with others. Jesus did not force or superimpose his reli-

gious experiences on others; he shared them in the spirit of friendship—a friendship that gave to the uttermost and was completely unconscious of self-sacrifice. Just so, Christians must learn to share.

Suggested Further Reading

BROWN, INA CORINNE. *Training for World Friendship.* Cokesbury Press, Nashville, Tenn. 1929. $1.

LOBINGIER, JOHN L. *World Friendship Through the Church School.* University of Chicago Press, Chicago. 1923. $1.25.

LOVELAND, GILBERT. *Training World Christians.* Abingdon Press, New York. 1921. $1.25.

APPENDIX

MATERIALS AND SOURCES FOR LEADERS OF INTERMEDIATES

Books marked M.E.M. or Friendship Press are published by the Missionary Education Movement, New York. Books marked C.W.H.M. and M.E.M. are published jointly by the Council of Women for Home Missions and the Missionary Education Movement, New York. All books so marked may be secured through denominational literature headquarters.

Courses

GENERAL AND MISSIONARY

Good News Across the Continent. MARY JENNESS. C.W.H.M. and M.E.M. 1929. 50 cents.

Kingdom of Love, The. BLANCHE CARRIER. Doubleday, Doran & Co., Garden City, N. Y. $2.00.

Lands of the Minaret. NINA ROLAND GANO. M.E.M. 1926. 50 cents.

Meet Your United States. MARY JENNESS. Friendship Press, New York. 1928. $1.00.

New Philippines, The. EDNA J. LEIDT. M.E.M. 1929. 50 cents.

Problems in Living. MAY K. COWLES. University of Chicago Press, Chicago. 1927. Teacher's manual, 75 cents; pupil's text, 75 cents.

Program of Study and Service on Latin America. ELSIE OBERG. M.E.M. 1925. 25 cents.

Project Lessons on the Gospel of Mark. NELLIE C. K. WADHAMS. Century Co., New York. 1926. $2.25.

Young China. MABEL GARDNER KERSCHNER. M.E.M. 1924. 50 cents.

Young Japan. MABEL GARDNER KERSCHNER. M.E.M. 1923. 40 cents.

DISCUSSION

And Who Is My Neighbor? Association Press, New York. 1924. $1.00.

How Can We Work for Peace? JOSEPH B. MATTHEWS. One of a series entitled, Everyday Adventures for Intermediates. Board of Education, Methodist Episcopal Church, 740 Rush St., Chicago. 15 cents each.

How Jesus Met Life Questions. H. S. ELLIOTT. Association Press, New York. 65 cents.

Jesus and a Boy's Philosophy of Life. Association Press, New York. 60 cents.

Right Living. MAURICE J. NEUBERG. University of Chicago Press, Chicago. Series I and II. Teacher's manual, 75 cents each series; pupil's text, 75 cents each series.

What Does Christ Expect of Young People Today? T. H. P. SAILER. Pilgrim Press, Boston. 1926. Series I and II. Teacher's manual, 75 cents each series; pupil's assignments, 25 cents each series.

GRADED SERIES

Intermediate courses can be found in the following graded series:

Abingdon Religious Education Texts. Abingdon Press, New York.

Christian Nurture Series. Morehouse Publishing Co., Milwaukee.

Completely Graded Series. Charles Scribner's Sons, New York.

Constructive Studies, The. University of Chicago Press, Chicago.

International Graded and Denominational Group Graded Lessons. Lists and descriptive announcements are available from the several denominational headquarters.

LIFE PROGRAM COURSES

Helpful suggestions can be secured from the courses and manuals issued in connection with such programs as the following: The Canadian Standard Efficiency Tests, National Committee of the Y.M.C.A. of Canada; the Christian Citizenship Training Program, Boys' Work Division of the Y.M.C.A.; the Girl Reserve program of the National Board of the Y.W.C.A.; the Boy Scout, Girl Scout, Camp Fire Girls, and Moentita Girls programs.

For descriptive notes of a number of available intermediate courses consult *Intermediate Method in the Church School,* pp. 129-131. (F. M. McKibben. Abingdon Press, New York. 1926. $1.25.) Courses on the life of Jesus are listed and evaluated in *As Modern Writers See Jesus* (Adelaide T. Case. Pilgrim Press, Boston. 1927. $1.25).

Program Materials

Across Borderlines. Florence B. Boeckel, ed. National Council for the Prevention of War, Washington, D. C. 75 cents.

Far Peoples. Grace Darling Phillips. University of Chicago Press, Chicago. $2.00.

International Guide to Material Descriptive of Many Lands and Peoples. Educational Department of the League of Nations Non-partisan Association, New York. 10 cents.

Missionary Program Material. Anita B. Ferris. M.E.M. $1.00.

Peace Crusaders. A. B. Griscom, comp. J. B. Lippincott Co., Philadelphia. $1.50.

Picture Map Series. M.E.M. 50 cents each. Africa; Caribbean Islands; India; Latin America; North America; Philippine Islands.

Singing Pathways. Mary Stevens Dickie, ed. Powell and White, Cincinnati. $1.00.

Talks Series. Published in England. Can be secured from the Missionary Education Movement, New York. 40 cents each. Books to give leaders material for talks and lesson activities on various countries (Africa, China, India, Japan). Contain suggestions for stories, songs and handwork, and outlines of lessons.

Through the Gateway. Florence B. Boeckel, ed. National Council for the Prevention of War, Washington, D. C. 50 cents.

Training in Summer Camps for World Cooperation. Educational Department, League of Nations Non-partisan Association, New York. 5 cents.

World Friendship Meeting. Globe Trotters. (Two separate pamphlets.) Crusade with Christ Committee, 41 Mt. Vernon St., Boston. 10 cents each.

The educational departments of the denominational mission boards will furnish upon request a variety of program materials suitable for intermediate groups.

Reading Books and Stories

Books marked * are biographical or largely biographical in character.

Across Borderlines. Florence B. Boeckel, ed. National Council for the Prevention of War, Washington, D. C. 75 cents.

* *Ann of Ava.* Ethel Daniels Hubbard. M.E.M. 1913. $1.00.

Argonauts of Faith. Basil Mathews. M.E.M. 1921. $1.50.

Around the Campfire with the Older Boys. Margaret Eggleston. Doubleday, Doran & Co., Garden City, N. Y. $1.25.

* *Black Treasure.* Basil Mathews. M.E.M. 1928. 75 cents.

* *Blazing New Trails.* Archer Wallace. Doubleday, Doran & Co., Garden City, N. Y. $1.00.

* *Book of Missionary Heroes, The.* Basil Mathews. Doubleday, Doran & Co., Garden City, N. Y. 1922. $1.50.

Cease Firing. Winifred Hulbert. Macmillan Co., New York. 1929. $1.50.

Children of the Way. Anne C. Allinson. Harcourt, Brace & Co., New York. $1.50.

Far Peoples. Grace D. Phillips. University of Chicago Press, Chicago. 1929. $2.00.

* *Fifty Missionary Stories.* Belle M. Brain. Fleming H. Revell Co., New York. 75 cents.

* *Fighters for Peace.* M. R. Parkman. Century Co., New York. 1919. $2.00.

Fireside Stories for Girls in Their Teens. M. Eggleston. Doubleday, Doran & Co., Garden City, N. Y. $1.25.

* *Frank Higgins: Trail Blazer.* Thomas D. Whittles. M.E.M. 1920. $1.00.

George Washington Lincoln Goes Around the World. M. L. Thomas. Thomas Nelson & Sons, New York. $1.50.

Going East. Lilian E. Cox. M.E.M. 1926. 40 cents.

* *Heroes in Friendship.* Basil Mathews. Oxford University Press, New York. 1925. 85 cents.

* *Heroes of Peace.* Archer Wallace. Doubleday, Doran & Co., Garden City, N. Y. 1929. $1.00.

* *Heroes of Today.* Mary R. Parkman. Century Co., New York. $2.00.

* *Heroes of the Faith.* Herbert Wright Gates. Charles Scribner's Sons, New York. 1923. $1.00.

* *Heroines of Service.* Mary R. Parkman. Century Co., New York. $2.00.

* *Hero Tales from Mission Lands.* A. P. Shepherd and W. P. Nairne. Doubleday, Doran & Co., Garden City, N. Y. $1.75.

High Adventure. Fjeril Hess. C.W.H.M. and M.E.M. 1925. 75 cents.

* *In the Vanguard of a Race.* Mrs. L. H. Hammond. C.W.H.M. and M.E.M. 1922. $1.00.

Knights of Service. E. O. Bradshaw. Abingdon Press, New York. 75 cents.

* *Labrador Doctor.* W. T. Grenfell. Houghton Mifflin Co., Boston. 1919. $5.00.

* *Land of All Nations.* Margaret R. Seebach. C.W.H.M. and M.E.M. 1924. $1.00.

Land of Saddle-bags, The. James Watt Raine. C.W.H.M. and M.E.M. 1924. $1.50.

* *Little Stories of Well-known Americans.* L. A. Large. W. A. Wilde Co., Boston. $1.50.

* *Livingstone, the Pathfinder.* Basil Mathews. M.E.M. 1912. $1.00.

* *Makers of South America.* Margarette Daniels. M.E.M. 1916. $1.00.

Making Life Count. Eugene C. Foster. M.E.M. 1918. 75 cents.

Masoud, the Bedouin. Alfreda Post Carhart. M.E.M. 1915. $1.50.

Mayflower Program Books. Jeanette E. Perkins and Frances W. Danielson. Pilgrim Press, Boston. 2 vols. $2.00 each.

* *Ministers of Mercy.* James H. Franklin. M.E.M. 1919. $1.00.

* *More Than Conquerors.* Ariadne Gilbert. Century Co., New York. 1914. $1.75.

* *Pioneers of Goodwill.* Harold B. Hunting. Friendship Press, New York. 1929. $1.00.

* *Pioneers of the Kingdom.* Stanley High. Methodist Book Concern. 1926. 75 cents.

* *Promised Land, The.* Mary Antin. Houghton Mifflin Co., Boston. $2.50.

Rules of the Game. F. W. Lambertson. Methodist Book Concern, New York. 1920. $1.00.

* *Servants of the King.* Robert E. Speer. M.E.M. 1914. $1.00.

Seven Thousand Emeralds. Frank C. Laubach. M.E.M. 1929. $1.00.

* *Shepherd of Aintab.* Alice Shepard Riggs. M.E.M. 1920. $1.00.

* *Sons of Africa.* Georgina A. Gollock. Friendship Press, New York. 1928. $1.50.

Star of India, The. ISABEL BROWN ROSE. M.E.M. To be published in 1930. $1.00.

Stay-at-Home Journeys. AGNES WILSON OSBORNE. C.W.H.M. and M.E.M. 1921. 60 cents.

Stories for Worship and How to Follow Them Up. HUGH HARTSHORNE. Charles Scribner's Sons, New York. 1921. $1.50.

* *Stories of Brotherhood.* HAROLD B. HUNTING. M.E.M. 1918. 75 cents.

Story-worship Programs for the Church School Year. J. S. STOWELL. Doubleday, Doran & Co., Garden City, N. Y. $1.50.

String of Chinese Pearls, A. WELTHY HONSINGER FISHER. Womans Press, New York. $1.00.

Tales from Moslem Lands. W. W. Reid, ed. M.E.M. 1926. 65 cents.

Tales of the Labrador. W. T. GRENFELL. Houghton Mifflin Co., Boston. 1916. $2.00.

* *Tama; the Diary of a Japanese School Girl.* FLORENCE WELLS. Womans Press, New York. 1919. 50 cents.

Through the Gateway. FLORENCE B. BOECKEL, ed. National Council for the Prevention of War, Washington, D. C. 50 cents.

* *Torchbearers in China.* BASIL MATHEWS. M.E.M. 1924. $1.00.

* *Uganda's White Man of Work.* SOPHIA LYON FAHS. M.E.M. 1907. $1.00.

Uncle Sam's Family. DOROTHY MCCONNELL. C.W.H.M. and M.E.M. 1924. $1.00.

* *Under Many Flags.* KATHARINE S. CRONK and ELSIE SINGMASTER. M.E.M. 1921. 65 cents.

* *Up from Slavery.* BOOKER T. WASHINGTON. A. L. Burt Co., New York. 1901. 75 cents.

* *Way of Friendship, The.* LILIAN E. COX and EMILY E. WHIMSTER. Oxford University Press, New York. 70 cents.

* *White Queen of Okoyong, The.* W. P. LIVINGSTONE. Doubleday, Doran & Co., Garden City, N. Y. $1.50.

Wonderland of India, The. HELEN M. ROCKEY and HAROLD B. HUNTING. M.E.M. 1922. 65 cents.

World Friendship, Inc. J. LOVELL MURRAY. M.E.M. 1921. 75 cents.

Series of Stories

HERE AND THERE STORIES. Published monthly by the Missionary Education Department of the Congregational Education Society, Boston. 50 cents a year. Each issue consists of one foreign story and one home story.

YARNS SERIES. Published in England. Can be secured from the Missionary Education Movement, New York. 40 cents each. True tales of other lands for workers among boys aged 12 to 16. *Yarns on African Pioneers; Brothers of All the World; China; Heroes of the Deep; Heroes of the Lone Trail; India; Near East; Orient; South Sea Pioneers.*

SCHOOLGIRL SERIES. Published in England. Can be secured from the Missionary Education Movement, New York. 40 cents each. *Dawn in Africa: Stories of Girl Life,* Mabel Shaw; *In Desert and Town: Life in Moslem Lands,* M. M. Wood; *Girls of India,* M. H. Debenham; *Ten Weeks in China,* Margaret E. Wenham; *The Touch of Healing: Stories of Medical Missionaries at Work,* M. M. Wood.

Book Lists for Adolescents

Book Friends of Youth. International Council of Religious Education, 5 South Wabash Ave., Chicago. 15 cents.

Book List for Junior High School Libraries, A. MARTHA WELSON, comp. H. R. Huntling Co., Springfield, Mass.

Books for the High School Library. American Library Association, Chicago. $1.50.

Book Shelf for Boys and Girls. Library Department, Boy Scouts of America, 2 Park Ave., New York. Free.

Children's Reading, The. LEWIS M. TERMAN and MARGARET LIMA. D. Appleton & Co., New York. 1926. $2.00. Excellent bibliography of informational books.

Graded List of Books for Children. Prepared by the Elementary School Library Committee of the National Education Association. American Library Association, Chicago. $1.50.

"Youth on the Bookshelf," in the *Nation* for June 12, 1929.

The following books contain valuable book and story lists:

Intermediate Method in the Church School. F. M. MCKIBBEN. Abingdon Press, New York. $1.25.

Method in Teaching Religion.. G. H. Betts and M. O. Hawthorne. Abingdon Press, New York. 1925. $2.50.

Use of the Story in Religious Education. Margaret Eggleston. Doubleday, Doran & Co., Garden City, N. Y. 1920. $1.50.

Youth and Story Telling. International Council of Religious Education, 5 South Wabash Ave., Chicago. 15 cents.

Music and Songs

All o' the World a Home. Women's International League for Peace and Freedom, 1525 Locust St., Philadelphia.

Folk Songs of Many Peoples. Womans Press, New York. Vol. I, $2.50; Vol. II, $3.50.

Music from Foreign Mission Fields. Belle M. Brain. United Society of Christian Endeavor, Boston. 20 cents.

One Hundred Folk Songs of All Nations. Granville Bantock, ed. O. Ditson Co., Boston. $1.50.

Sixty Patriotic Songs of All Nations. Granville Bantock, ed. O. Ditson Co., Boston. $1.50.

Games

Across Africa with Livingstone. M.E.M. 60 cents.

Children at Play in Many Lands. Katherine S. Hall. M.E.M. 1912. 75 cents.

Chinese Ginger. Catherine Miller. M.E.M. 1924. 50 cents.

Church Recreation Service. R. L. Handy, ed. 510 Wellington Avenue, Chicago. $2.50.

Far Peoples. Grace D. Phillips. University of Chicago Press, Chicago. $2.00.

Games for the Playground, Home, School and Gymnasium. Jessie Hubbell Bancroft. Macmillan Co., New York. 1909. $2.40.

Joy from Japan. Catherine A. Miller. Heidelberg Press, Philadelphia. $1.00.

Mimeographed Bulletin of Foreign Games. Crusade with Christ Committee, 41 Mt. Vernon St., Boston. 10 cents.

Play Hours. Board of Foreign Missions of the Presbyterian Church in the U.S.A., 156 Fifth Ave., New York. A series of pamphlets containing games and stories on various countries. 10 cents each.

Collections of Plays

Across Borderlines. FLORENCE B. BOECKEL, ed. National Council for the Prevention of War, Washington, D. C. 75 cents.

Far Peoples. GRACE D. PHILLIPS. University of Chicago Press, Chicago. $2.00.

International Plays for Young People. VIRGINIA OLCOTT. Dodd, Mead & Co., New York. $2.00.

Modern Religious Dramas. FRED EASTMAN, ed. Henry Holt & Co., New York. $3.00. See page 325 for a list of manuals, reference books and collections of religious dramas.

Ritual and Dramatized Folkways. ETHEL REED JASSPON and BEATRICE BECKER. Century Co., New York. 1925. $2.50.

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